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of the United Presbyterian Church

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THE NEGRO IN AFRICA.

THE FIRST OF A SERIES OF ARTICLES ON THE NEGRO.

BY MRS. JENNIE LOGUE CAMPBELL, Monmouth, Ill.

AFRICA is the country of mystery. It is comparatively a few years since our geographers left a great blank on the maps marked "Unexplored region." Sometimes the imagination of the geographer scattered over this blank pictures of animals—elephants, lions, giraffes and others. But of human inhabitants of this region, and of the physical features of the country, less than a century ago, nothing was known.

More than one writer has used the Sphinx as the type of the continent on whose northern shore it stands. Its origin is wrapped in mystery, part of it is buried in the sands of the desert, and its solemn face looks out on a world to which it has always been a problem. Africa is the most interesting continent because the least known. It is 5000 miles from north to south, 4,500 from west to east. Its coast line is not deeply indented and this is one reason why for so long the continent was so little known. Its size may be indicated by the fact that the whole of Europe, India, China, and the United States might be placed upon it and yet leave room for Ireland, Scotland and Wales. 140,000,000 is the estimated population of this vast area.

The continent of Africa has been compared to an upturned dish with a rim or margin. From this low margin by successive steps rises the central plateau which forms the great bulk of the continent. In this vast central region are found lofty mountains—one of them, Kilimanjiro more than 19,000 feet high. Here also are great lakes, Victoria Nyanza (except Lake Superior, the largest fresh water lake in the world) Tanganyika, Nyassa, and others. From these lakes flow mighty rivers. To the north the Nile which along its course for two thousand miles receives no tributaries. For long ages its source was a mystery. Among the ancients, " to find the source of the Nile" was the geographical problem as in our day to reach the North Pole. To the east flows the Zambesi, with its Victoria Falls which surpasses Niagara in granduer and beauty. Into the Atlantic flow the Niger, and further south the Congo—the longest river in the world except the Amazon. It drains a region of marvelous fertility. Another physical peculiarity of Africa is its great deserts—the Kalahari in the south; in the north the great Saraha, spotted as the ancients

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said, "like a leopards skin" with fertile oases.

THE NEGRO IN AFRICA.

"The Negro in Africa" is the subject of this paper, and therefore the Mediterranean States are excluded. Here in one of what are now the Barbary States, in the centuries before Christ stood the great city of Carthage which waged three fierce wars with Rome but was finally overcome and destroyed. To the northeast lies Egypt " the gift of the Nile" extending in a narrow strip along the great river. Here existed probably the oldest, and certainly the most wonderful civilization of the ancient world. Great tombs and temples even in their ruins are the wonder of modern times. But this civilization never flowed further south than the land of Egypt, and over the rest of the continent instead of pyramids and palaces, the abodes of the natives are grass roofed mud huts.

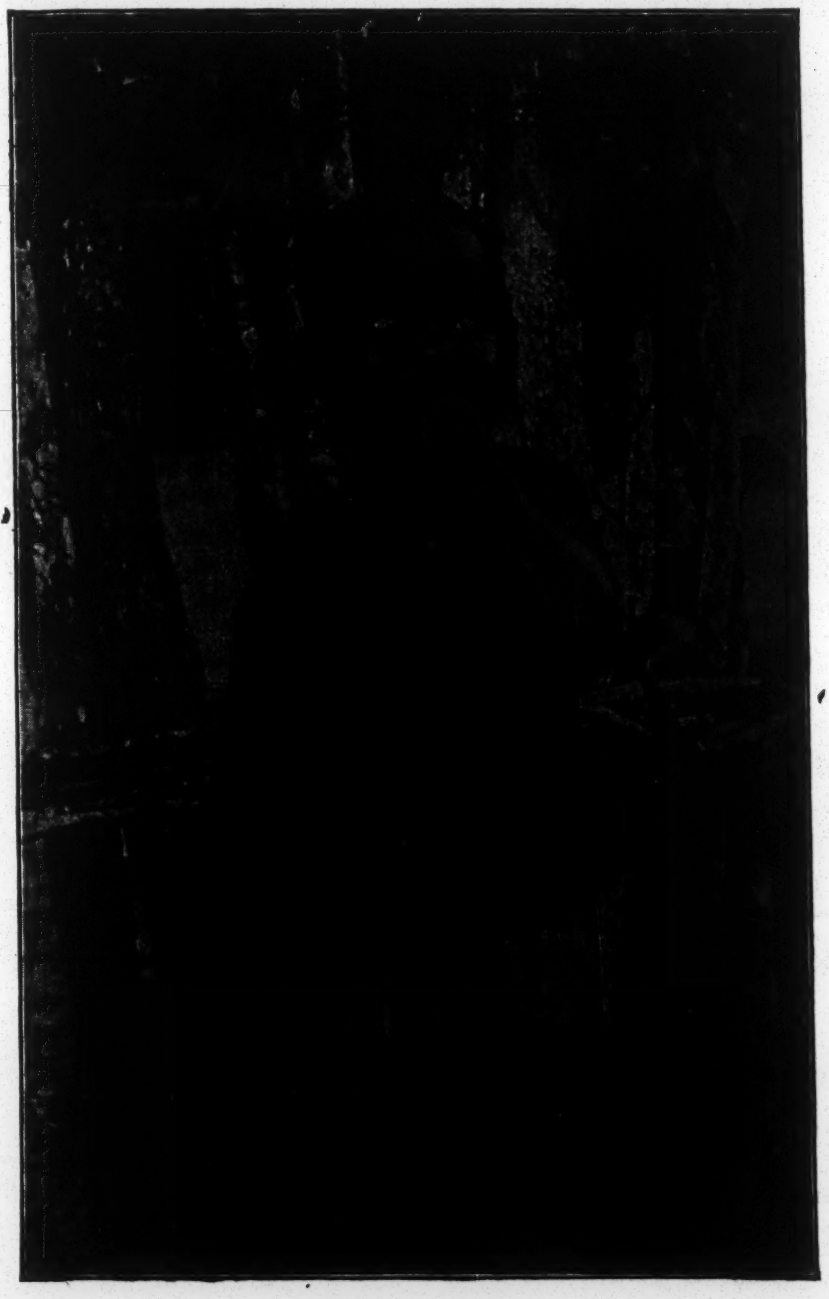
The southern part of Africa was settled more than two hundred years ago by the Dutch. The result of the Boer war, somewhat more than a score of years since, made it a part—and as the recent war proved—a very loyal part of the British Empire. Between the two extremes of the African continent stretches Negro Africa—one of the greatest, if not the greatest mission field in the world. Extending across the continent from the Guinea coast on the west to the upper Nile for about seven hundred miles south of the Great Desert is the Sudan. Here is found the purest negro population with the physical characteristics of the race. Especially interesting to us is the part directly south of Egypt. In its capital Khartoum and its sister city Omdurman, in our school and our Boy's Home may be found some of the leaven which shall yet leaven the mighty lump of heathenism and superstition. Five hundred miles furthur south on the banks of the Sobat in a small cluster of houses, not so very different in external appearance from the abodes of the natives, is the germ, we believe, of a nobler civilization than Egypt knew in the days of the pyramids.

To the southeast is Abyssinia which has also a new interest for us since Dr. and Mrs. Lambie have entered in the name of Him who came to heal both body and soul. Abyssinia lies between the Nile and the Red Sea. It has a population variously estimated at from four to eight millions. Its location on the Red Sea permitted the coming in of different races. In color the people vary from a brunette to a jet black. The Abyssinians are a proud people. They claim that their royal house is descended from that Queen of Sheba who visited Solomon. It was from what is now Abyssinia that the Ethiopian eunich came whose meeting with Philip sent him on his way rejoicing in the newfound hope in Christ. Their religion is still a very corrupt form of Christianity and has many pagan survivals. Polygamy prevails and there is a fatal divorce between the ethics and religion of the Abyssinians. But not until 1850 did Mohammedanism gain any foothold in this country. Even yet no Christian Abyssinian can hold slaves. The traffic is carried on by the Mussulmans. Dr. Noble in his great work "The Redemption of Africa" says, "Providence reserves Abyssinia for some great purpose." God help the United Presbyterian Church to be an important factor in accomplishing this purpose.

But most widely extended and important among African peoples is the great Bantu race. Their range is from the Sudan to Cape Colony. They have wandered over the grass lands and

among the dense forests of tropical Africa for perhaps two thousand years. They are graceful in attitude and proud in carriage and in character. Capable and progressive they are tillers of the soil, weavers of cloth and makers of pottery and baskets. Divided into many tribes they speak a language with many dialects. The oneness of origin of all of these is indicated by certain words which may be traced through all of them.

Sir Harry H. Johnston has identified the word for fowl in many of these dialects. Among the finest representatives of the Bantu race are the Kaffirs and the Zulus in the south. The latter tribe waged war for a time successfully with the British. In this war Prince Napoleon the son of Empress Eugenie lost his life.



JUST A BIT SHY
A SPECIMEN OF AFRICA'S SPLENDID HUMANITY.

The first race with which the Europeans came in contact in the south was the Hottentots. They are lighter in color than the Bantus and have a semi-Mongolian cast of countenance. Differing in language they are a people much inferior to the Bantus.

What are the religious beliefs and what the social characteristics of the varying tribes who inhabit the Dark Continent in the vast regions which missionary effort has not reached? First, the Negro believes in a Supreme God. "Because that which may be known of God is manifest in them." This God is known by many names, Nzambi, Nzam, Amzam, Zambe. He is the Creator but he is far away in the heavens and does not trouble about the affairs of men. Fetishism, the lowest downward step in the progress of religion is the belief of the black man. Spirits are attributed to natural objects to stones, to trees, to wave and wind. The African lives in an atmospere of dread. Even of the gods of the classic mythology, Paul said, "The things which the Gentiles sacrifice, they sacrifice to devils." Still more is this true of the gods whom these dark peoples worship. Almost without exception their deities are malignant, and must be propitiated by cruel rites. Sickness springs from an enemy's injection of an evil spirit into the body of his victim. In some parts of the country a little devil house is erected in front of each dwelling. Into this no stranger may enter. Here are placed pots of honey, bags of grain, heads of antelopes or lions as offerings. The witch doctor exercises a wonderful influence in African life. He is supposed by his charms and incantations to be able to cause or to cure disease. One of our Sudan missionaries tells of a little child in whose throat a blade of grass had lodged. The parents took it to one witch doctor after another. Each demanded a sheep, and after passing his hand over the child's head pronounced it cured. At length, in despair the parents took it to the Mission and were surprised to find how easily the obstruction was removed.

The African believes in the immortality of the soul. The dead come back to torment or to punish and must be propitiated.

What of the social effects of their belief? It is very fashionable in some quarters to enlarge upon the beauty of the savage life. Recent writers in the various magazines dwell upon the attractiveness of the life of the South Sea Islanders. The island of Tahiti has been especially an object of poetic description, set like a gem in the blue Pacific with its wealth and luxuriance of vegetation. But alas, in the view of these writers, the beautiful simplicity of the natives has been destroyed by the "proselyting" of the missionaries, and they do not hesitate to intimate that it would have been much better to have left them to the worship of their heathen gods. Missionaries came to Tahiti in 1796. Charles Darwin visited the island in 1835. He was surely no prejudiced witness. He says, "Human sacrifices and the power of an idolatrous priesthood, a system of profligacy, unparalleled in any other part of the world, infanticide—all these have been abolished by the introduction of Christianity." In Africa where the missionary has not come and where British control does not prevent, the same horrors prevail. There as every where polygamy destroys the home life. A man may have from three to twelve wives according to his wealth and importance. Mushidi, a black Emporer, in the heart of

Africa had five hundred wives. He could execute any of his wives on the slightest pretense. When a chief dies one or more of his wives and perhaps some of his slaves are buried with him. The thought is that he will be lonely on his journey and should have the companionship of those to whom he is accustomed. A broken hearted chief told a missionary that his only son had been put to death for taking the form of a leopard and killing two men.

In every way heathenism is cruel to little children. A diabolic chief had scouts abroad to catch little boys and girls to put them to death for his cannibal feasts. Little girls are sold like oxen or sheep sometimes before they can talk. One speaks of "the baby brides of Africa." Twin babies are buried alive and the mother exiled. A little babe must die because its teeth sprout on the under instead of the upper jaw. Truly, "the dark places of the earth are full of the habitations of cruelty." But we must not forget that it is not the dark skin but the dark human heart that is the cause of all these crimes. Our Anglo Saxon ancestors, before Christianity came to them are described as "Gluttons, drunkards, pirates, ferociously cruell and heartlessly pagan."

Steeped in ignorance and sin and superstition, it is little wonder that life for the pagan African is intensely gloomy. A missionary speaks of the weary look which characterizes the faces of the of the heathen men. Another says "The poorness and hardness and joylessness of pagan life must be seen to be understood." Still another, "The man among the tombs crying and cutting himself with stones is the type of the pagan." We do not realize what Christianity has done even for those who do not accept it, to brighten their lives.

Into this midnight darkness noble men and women have been carrying the torch of truth for many years.

THE NEGRO—HIS RIGHT TO WORLD CITIZENSHIP.

By Chaplain T. G. Stewart, Wilberforce University, Wilberforce, O.

I AM asked to write an article setting forth the right of the Negro to world Citizenship. And this article is for a Christian magazine, the chief aim of which is to fit men for citizenship in the kingdom of Heaven. This article is wanted also for a Christian Missionary Magazine, the spirit of whose mission is expressed in the words of Our Divine Lord: "Go into all the world and make disciples of all nations." And most significant of all, it is the Women's Missionary Magazine; an organ through which Christian women are to give the world their interpretation of the mind and heart of our blessed Lord.

Who so well prepared to do this as woman from whom came the promised seed; woman on whose breast the infant Jesus lay; that Jesus of whom a later worshippress with eyes overflowing with tears of love could say, "Blessed is the womb that bare thee, and the paps thou hast sucked;" woman whose heart was pierced with the cruel sword at the death of Jesus, and whose ardent devotion held her in trembling anxiety until the arrival of the hour when she might anoint

his mangled body; woman who was first to hail the risen Lord and with "great joy did run to bring his disciples word.—The unbroken line of devout women who have come down from the days of Joanna and Susanna and "many others" who ministered to Jesus "of their substance" have in these Last Days appealed to us, and it is before them, that we must answer. They ask pathetically: Should not the embargo which is placed upon that group of people included under the abstraction "Negro," be lifted and put away once for all?

Before entering upon the discussion of this question I must relieve the Christian church from any equivocal position on the subject. The church of Christ in all its forms, organizations, and activities, is bound by the example of its Great Head, and by the principles enunciated by its earliest founders, St. Peter and St. Paul, to have within its membership no "respect of persons", to know "neither Greek nor Jew; circumcision nor uncircumcision; Barbarian, Scythian, bond nor free, but Christ is all and in all." There is no negro question in the church, beyond that of love and service.

The story of outrage inflicted upon the poor children from Africa by misguided and miscalled Christian nations during the recent centuries, is too appalling for the human mind to grasp, or for imagination to reconstruct. Its counterpart of anguish and suffering endured by the hapless victims is written only in God's book of rememberance; His heart alone was the sole source of pity for their woes. To condone this wretched history, the descendants of the victims are still held aloof, and outlawed as to all that relates to polite and Christian life, by an overwhelmingly large number of thoughtless people in this our own land.

In 1865 the nation inspired by a gleam of the true light, and led by the pure minded Abraham Lincoln broke the chain of physical slavery in its private form; but up to the present hour the land has not been thoroughly cleared of this "sum of all villianies." The horrible revelations concerning peonage, which still exists, are a disgrace to the age, and an especial nullification of all our high claims of respect for man, as man. The freedmen were turned out, with their aged members and their infants, in the midst of most hostile surroundings; with all of their belongings, speaking too literally, in many cases "tied in a bundle," to make their way in the world. I write from observation and experience, for from 1865 to 1871, I labored among these people in South Carolina and Georgia, and met thousands of them just as they arose to hear the news that they were free. With no lands, no tools, no capital, no organization, they had nothing to help them, but their two hands. No people ever dug themselves out of a dungeon of poverty in the face of greater discouragements. Fortunately for them at that time there were warm hearted friends from the churches and associations of the North who came to their releif and in the extremity of the moment, by prompt and efficient aid saved them from despondency and death. It was confidently predicted during those days by their ex-masters, that the ex-slaves would soon perish; but even then one of their number shouted defiantly: "Why should we? Have we not supported ourselves and you too, all these years?"

I need not relate the marvel of the age. These helpless improvident (?) negroes, with no capital but their man power and

woman power, have won a place in the economic world and count their assets by millions; and I will add as my well considered opinion that had they not been defrauded, swindled, robbed and mobbed, and much of their accumulations wantonly destroyed, their assets today would have been at least three times what it is.

They have accepted the language, the civilization and even the religion of those who enslaved them. They have contributed to the country's welfare not only by their manual labor, but by their genius both in the mechanical arts and in the fine arts. In proportion to their ratio in mechanical employments, their inventions have been numerous and important. In the professions they have won begrudged distinction; in letters they have developed effective writers. It is perhaps not too much to say, that among the most advanced books on physics and philosophy yet produced in this country, there was given out last year one by a Negro, a descendant of freedmen.

No one would think of denying the marked aptitude of the negro in speech; or his ability to acquire foreign languages. His natural sympathetic base, and the severe training through which he passed has developed within him a remarkable degree of adaptability. In this fitness for cosmopolitanism which the Negro manifests, surely there is to be found a claim for whatever may be included in "World Citizenship"

The fact that the Negro alone of all the peoples of the earth should be held up and required to show credentials is a significant tell-tale. It is a tribute to his presence and his importance. It is also the manifestation of a law as inexorable as the law that defines the pressure of water or the operations of currency. It is the sequel of years of wrong doing in which the Negro was the man down. A fair fight would leave no such heritage; but an unfair fight needs perennial defense.

The American colored man is a citizen of the United States; the colored man, the man of African descent, is a citizen of France; men of the same race are subjects of Spain; and of Great Britian. In France they are to be counted among her greatest literary lights as the Dumas; especially the present Alexander Dumas.

Alexander Dumas, *fils*, illustrious member of the French Academy, grand officer of the Legion of Honor, never appeared to better advantage than when on March 3, 1894 he wrote to Cardinal Perrau the following letter:

"Monseigneur:

I have received with the greatest interest the beautiful discourse which you delivered in the cathedral of Autun upon the abolition of slavery. No one could fail to be moved by this eloquent appeal; and above all a reader like myself who has to go back only three generations to find negro slaves among his ancestors.

It is then not only for our brothers from a Christian point of view, that I thank you Monseigneur, but perhaps also for some real relatives that I may yet have upon those slave ships.

I am writing to the director of the Society to count me among its founders.

Be pleased to accept, Monseigneur the assurance of my most profound respect."

(signed) A. Dumas.

Surely no one will deny the right of Dumas to a place in world citizenship; nor will they honor him by denying the ancestry wich he sympathetically acknowledges. The American colored

people have become Christians; even when slaves, they were enabled to see the light of God that came into the world through his son. I will say also from my own personal observation I believe God revealed Himself to them marvellously in accommodation to their benighted conditions. If God has accepted the Negro as His beloved child; if the nations have accepted him into their citizenship and their armies, what world is it that now awaits a report upon his credentials.

Must the people who have done almost the impossible as the American colored man has done, stand and wait for the fiat of whom? Well! The people who have produced Douglas and Elliott; Dubois and Kelly Miller; Dunbar and Booker Washington; Fanner Charles S. Gilpein, and Moton can afford to wait. They are proud of their American citizenship it is true; and many of them know that those who fancy they are looking down upon them are indeed *looking up.* For a man's life, the man himslf does not consist in what he has, nor in what others may think of him; but in what he is; and in what he believes himself to be. Burns was only partly right, when he sang:

"O 'Wad some power the giftie gie us
To see oursels as ithers see us."

It depends upon who these others are. The colored man has ceased to expect, or to beg for special sympathy. He asks for himself what he willingly accords to all others. The application of the principles of justice and truth. If to these should be added Brotherly kindness, I am sure he will not be wanting in response in kind.

Let me close this article by relating an incident. In September of 1909 after quite an entension tour in Europe accompanied by my wife, I arrived in Naples Italy, from which port we were to embark for New York. As we went to go on board the Hamburg American liner officers and surgeons were carefully scrutinizing and often delaying the passengers on the gangway; some times turning them back; when it came our turn I simply announced that we were American citizens returning home; and our way to the deck was immediately cleared. Ought not American citizenship be sufficiently potent to clear the way to any citizenship on earth?

PAST, PRESENT AND FUTURE OF THE WORK AMONG THE NEGROES.

PAPER READ AT FORT MORGAN CONVENTION.

By Miss Harriet Esdon, Teacher at Chase City, Virginia.

I have the pleasure and distinction of being a white delegate to represent the colored work at the Women's General Missionary Society. I have, perhaps, come farther than any other delegate to attend this meeting. I am quite sure I have the most "unpopular" subject on the program and I know it is the hardest "question" to discuss. No other race "Problem" even approaches that of the Negro.

Like many questions it had a very small beginning. About three hundred years ago one ship containing twenty negroes landed on the coast of Virginia. Today we have more than ten million of these people in our country with every question that concerns the elevation of mankind related to them. The problem deserves the earnest thought of all people but especially the Christian people.

The past may be summed up in two periods. The first extending from 1619 to the close of the civil war. During this period the negro made at least three distinct gains. He learned the value of continuous labor. Hard though it was; it was a big step towards his civilization. He learned the use of the English Language which has since been of such great value to him in the way of education and culture. The average negro of today can read the daily paper and know what is going on in the world about him. But, the third, and perhaps, the greatest thing he learned was the Christian Religion. The whole race has adopted the Christian Religion. You rarely hear of a Negro who does not at least profess Christianity. These three improvements were made during the period of slavery.

Sometimes some of the Negroes are inclined to complain a good deal in this country and not count their blessings, but the contrast between the present African Negro as to dress, home, language, culture, etcs. should not only make the American Negro more content but it should give us all encouragement.

Next comes the Reconstruction Period. It began at the close of the civil war, but I really do not know when it ended. It was a difficult period for the white man and and exceedingly trying and difficult period for the Negro. During this time Homes, Churches, and Schools were established. Their development came later. The beginning was crude and unsatisfactory. We will all admit that the home is the most fundamental institution in America today. If we could make all homes ideal homes there would not be many "problems."

The Negro himself began to establish schools. For two and a half centuries, slavery, then freedom for four million black people. But how could four million uneducated Negroes produce school teachers? Frequently a negro was assigned to teach school when he could not read or write.

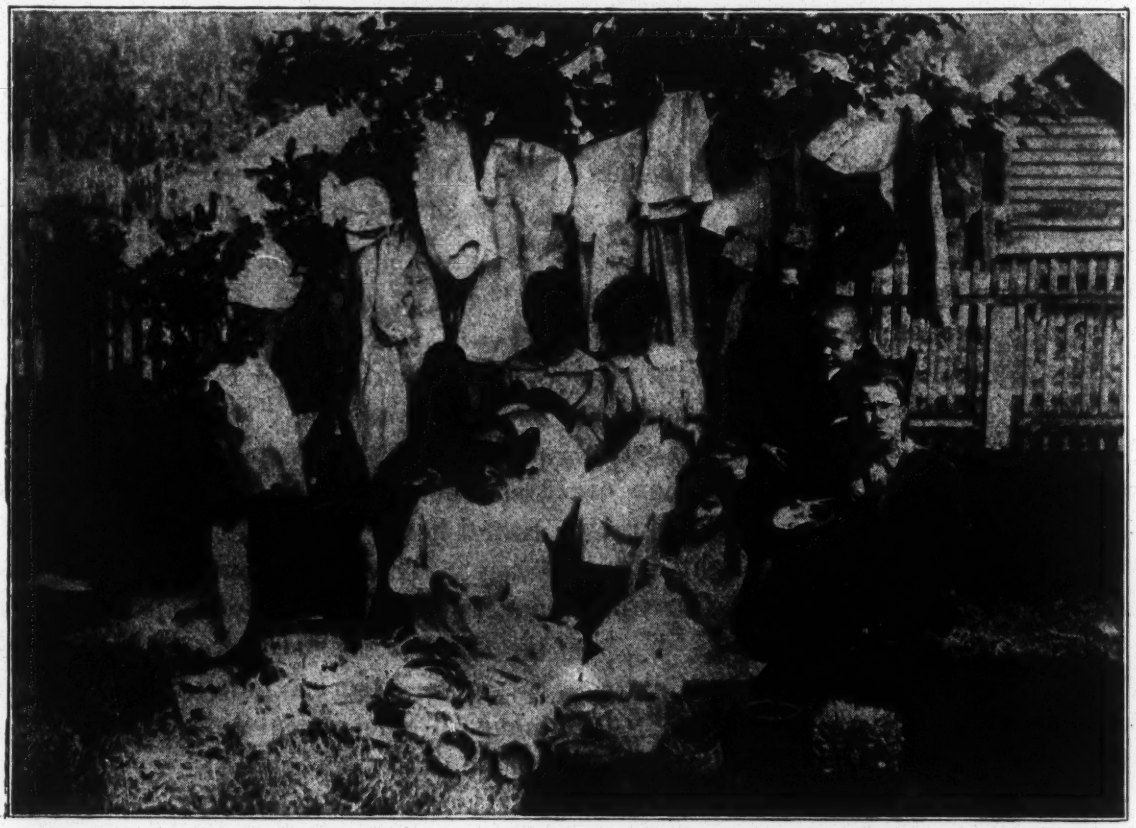
The Negro established his Church. It was a tremenduous problem. They had not a trained minister. But there were christian men in the south both white and colored, and the missionary organizations all through the north, including denominations, sent into the

south Missionaries. So the church of Jesus Christ set about to solve the "Problems" by a Christian Education.

United Presbyterian Mission schools were established fifty six years ago. We now have thirteen stations in four different states. Riceville, Athens, and Knoxville in Tennessee; Camden, Canton Bend, Miller's Ferry, Arlington, and Prairie in Alabama; Townsville and Henderson in North Carolina, Blue Stone, and Chase City in Virginia.

The last named station, Chase City, is the one where I have been privileged to work. This and Knoxville College are the only two, now, with white teachers. In these stations not only schools but churches, hospitals, farms and industrial plants are giving the colored man and woman a chance in life and making it possible for them to come to the knowledge of the Gospel of Jesus Christ. We have been active in the past but still greater activity will be necessary for the future.

Since the Reconstruction period there has been a wonderful awakening and interest all through the country in the Negro. Many wonderful things have taken place. The Negro has demonstrated his ability under experienced and trusted leaders to grow into a useful, patriotic, productive citizen. But he still needs the support and help of the church to give him a Christian Education and to steady him in the day of prosperity and unrest.



CLASSES AT THE UNITED PRESBYTERIAN MISSION, RICEVILLE, TENNESSEE.
Showing industries in basket weaving and plain sewing

There has been a wonderful development in the homes. Even since I went south there is a great change in this respect. Homes that were squalid, dirty, and crowded—mere sleeping and

eating places—are now in many cases homes in the real sense. Attractive yards, painted buildings, well furnished rooms, meals well planned and well served, are much in evidence. While intelligent conversation and the use of good language is an indication of education and culture. Yes and the family alter is established in many homes.

A christian nation is dependent on the Christian neighborhood and that in turn is determined by the Christian home. The home life should be made a wholesome, happy reasonable thing for every man, woman and child in our land The Negroes are buying more homes than ever before.

Our dormitory life in the missions counts for so much here. Many students come from very unattractive locations and the home life in the dormitory is an inspiration to them. Here they learn better ways of doing things, better management and many other things that they can make use of when they go back home. Also the religious life is helped by the morning and evening devotions, and the home prayer meeting on the Sabbath evening.

Their schools are developing and there churches are developing. A modern well equipped building gradually taking the place of the dilapidated old building. They are investing more money in both church and school property and taking more pride in keeping it in repair. But with all this development and improvement the Negro population is increasing faster than the forces for elevating him are increasing. 'We have about ten million Negroes and about half of these are ouside the Christian church of all denominations says John Little, of Louisville, Ky. So there are about as many outside as inside the church with all the money and effort that has been put forth.

Thus we see the imperative need of the church to continue the mission work. The great need and the growing need is a more consecrated educated people. They need this to offset the influence of the purely secular education coming from many of the larger public institutions. In some of our largest universities the Bible is greatly criticised. College professors who are skeptical have a great influence for evil. This is true in both white and colored institutions, but shows up more among the colored because of their tendency to imitate.

Many never finish school and those who do go back home, criticize the church service and spend most of their time in social life that is detrimental to pure wholesome living. They see no beauty in the simple every day life and the Great Mission of Life Service. Very often too those are the ones of the race most seen and they are not the ones that inspire us to greater efforts on their behalf. But let us not judge the race as a whole by these or by those we see around depots and hotels or those who come north merely for more money and more freedom any more than we would judge our own race by this same class. We do not judge our race by the worst but by the *best*.

But what is the result when the boys and girls return from Christian institutions where the Bible is a text book and their duty to God and their fellow man is the chief aim? These young persons place themselves with those who are trying to uplift humanity and spend their lives in the service of Christ.

No better advice was ever given to the people of our country than that given by Gen. Grant when he said, "Hold fast to the Bible as the sheet anchor of your

liberties, write its precepts in your hearts and practice then in your lives. To the influence of this Book we are indebted for all progress made in our civilization, and to this we must look as our guide in the future."

In our mission schools, while we are lines, the ultimate aim of all our work giving valuable training along other is the salvation of souls.

Several of our boys after finishing with us went to Baltimore to work during the vacation. They turned down good jobs with good pay because in accepting these they would have to work on the Sabbath day so they had to accept other positions with less pay, others have refused a good paying position to accept a position to teach in our rural schools at a very great sacrifice.

There is no more self sacrificing people to be found anywhere than is to be found among the colored race. One of our boys went out in a backwoods community, encouraged the people to build a log school-house and taught there for twenty dollars a month.

When our boys went to New Port News to work in the shipyards they went to church on the Sabbath, they identified themselves with the Sabbath School and were recognized as having the missionary spirit.

The conversion of the Ethiopian eunuch illustrates with great force and clearness the need of the Bible and the preacher or Christian teacher to bring men to the saving knowledge of Jesus Christ. Then every convert increases the power of mission work for he in turn becomes a missionary among his own people.

Hon. W. J. Bryan says the critical period in a school boy's life is between the time he is a junior in high school and a junior in college and that during these years they should be under religious supervision and be given a thorough religious training. If this is true it as true for the black as well as for the white.

The Bible alone presents a perfect standard and a perfect guide for men under all circumsta nces of life. In Proverbs we read, "The fear of God is the beginning of knowledge," so one should get the beginning if they are to get rightly what is to follow.

Very little religous training is given in the homes today. Even in Christian homes the Bible is not taught as it was in earlier days. Life in the modern home is so complex and filled up with other things that children fail to get this religious instruction. It is true children do receive some instructions in the Bible School but many do not attend the Sabbath Schools so it is not only desirable but even necessary that the mission work of the church schools continue.

Ex. President Wilson said "Education has always yielded her best fruits when associated with religion."

The church then must set itself to the task as never before. For white and colored alike the standard is "Thou shalt love thy neighbor as thyself."

Of one thing I am sure. This work belongs to the Lord and we must go steadily on.

It is said that there are fourteen thousand schools in Virginia alone without school teachers.

Out of the nineteen which we graduated this year every one expects to teach or go on to seek a higher education. Every one sent out in a sense is a missionary. They have been trained for it.

Bernice Cook, one of the girls who went out last year to teach in a rural

school went into a very needy field, organized a Sabath school, taught them the word of God.

Even yet in many places there is no educated pastor or any one to rightly teach the word. They have been and are cursed with an ignorant ministry. They need just what the white man needs, a good moral and religious training, a Christian education.

FARMS FOR TEACHING PRACTICAL METHODS IN AGRICULTURE.

By F. L. Bennett, Prairie, Alabama.

THE BLACK BELT.

IN almost every state in the South now, some state wide movement for practical farming is under way, and various subjects being discussed from every angle, so it makes it very difficult for one to say anything about farming and how it should be done without repeating a number of things already given out. However when we begin to teach agriculture to an individual or a group of farmers, we would first have them consider farming as a business and put it on a business basis and teach them that it is just as honorable as any other kind of industry and should be handled with the same care.

In beginning a farm we would first consider the location of the farm to be cultivated and the fertility of the soil. They should be taught the proper way to prepare their land so as to get the largest return. That even fertile land will not do its best unless it is thoroughly broken so as to make a good seed bed and to retain sufficient moisture during the growing season when the rain fall is light, and too plants thrive better and can be cultivated more rapidly.

For a great many years the farmers of the Black Belt have followed the one crop system that of growing cotton on which they depended for their money. But with the coming of cotton Boll Weevil, cotton can no longer be grown profitable, and it necessitates a change in our method of farming so the farmers are taught that no farm is complete without growing a number of crops, such as Beans, Potatoes, Irish and sweet, a good garden the year round, Sugar cane or Sorghum to furnish syrup for the family the Velvet bean is a very good substitute for cotton for its oil and meal which is being used for feed and fertilizer, and is considered one of the best soil builders we have in this section, and every where the farmers are beginning to know more about the Velvet Bean and their different uses and more of them being planted every year. Unlike cotton the Velvet bean instead of robbing the land adds humors and nitrogen to the soil. Farmers are urged to try and build their land at least a part of every year.

We are endeavoring to have our farmers co-operate with the United States Department of Agriculture and put into practice the many helpful things given them through the work of the demonstration agent. One of the writers of the Progressive Farmer of Birmingham Alabama said in an issue a few days ago, that all farmers should try to make their farms attractive by keeping the fences all in good repair, put ditches where they are needed and

terracing it to prevent washing into gullies.

Sweet potatoes do fine in this section and all farmers are urged to plant plenty of them. They plant some every year, but far too few to furnish their families the year round. With most farmers, potatoes are out before the winter has passed. The Director of the Alabama Extension Service states that an average family of five persons will ordinarily consume about 50 bushels of sweet potatoes a year, and that the average yield is about 100 bushels per acre, with this information it is very easy to estimate what a family any size would consume. The market for sweet potatoes is good the year round, and they are urged to plant plenty for home consumption, and a surplus for sale. They are urged to study the market near them, see what things they consume, then try as far as possible to produce them. We know no other market that should appeal to the farmers in this section more than the market for sweet potatoes.

The growing of Sugar Cane or Sorghum for syrup is another crop which adds much as a cash crop to the farmers, and is always in demand, but with this like the sweet potatoes the demand is always greater than the supply. The cotton farmer considers these crops as secondary crops, but with the extension of the market for these crops, it seems but a very short time when they will become the leading crops of the Black Belt, and with these changes fast coming our farmers must necessarily be taught to prepare to meet them. They must also keep in mind the essential needs of their families and be sure to produce enough for home consumption. This crop also does fine in this section producing an average yield of 175 to 200 gallons per acre, and with intelligent marketing continues to be profitable both for home and outside sale.

We believe that a wide distribution of these crops will bring a safer and larger return for the labor expended than any system depending on one source for money return. We believe diversified farming is the best method of farming, that all should grow a number of crops each year, and in this connection must have, or they should have a fair knowledge of how to dispose of them in a way to realize the best returns. We believe that this can best be done through co-operative selling of their products since everything they put on the market is graded and since this has to be done they could easily secure an agent to do the grading for them, and many hundred dollars that is lost each year by each one selling in competition with all others—would be saved by selling co-operatively, and the strong will help the weak, and all would be benefited together.

A good garden the year round, also adds much to the farmers, both financially and physically. At a recent meeting held by a government health officer, it was stated that most people and especially the farmers eat to few vegetables, that if more vegetables were eaten there would be less need of the doctor. In our South land where the winters are mild, we can grow vegetables, of some kind the year round, and have our tables filled all winter with them the same as spring and summer. Dr. Evans, a noted health expert tells us that most people suffer greatly during the winter, due to narrow ration, our winter meals consisting of a little more than meat, bread and molasses, and if the farmers expect to keep well and happy more fruit and vegetables must necessarily be added to our winter diet.

During the war period it was the writer's privilege to serve the United States Department of Agriculture local Agent and during this period when the farmers couldn't get a market for their cotton, they were able in a large measure market their vegetables and realize almost as much money as that received from cotton in previous years.

Club work with Boys and Girls is another essential in connection with the farm. We have found that one of the best ways to keep the young people satisfied on the farm is to organize them into clubs of different kinds and urge the parents to take them as partners on the farm. Boys like grown people, like to have something which they can claim as their own. In this kind of work we give them a few acres of land instruct them how to cultivate it so as to realize most of the time put in. If they decide to grow pigs, we teach them how to feed and care for them, so as to produce the best hogs and in this way the boys become interested in the farm while young, and year after year see more of the beauty of it and when they reach manhood will be better prepared to farm than their fathers. It is the boys and girls, that we hope to get the right principals of agriculture instilled into, and for this kind of work we have an ideal place to give them this kind of instruction here on the mission farm at Prairie. We do not have just now all of the equipment we would like to have, yet we are able to do a number of things by way of demonstrations. We hope in the near future, not later than next school year to have a nice demonstration plot, well cared for upon which, in connection with the Prairie Institute we will have students tell our story by demonstrations and not in words.

CONTRIBUTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY TO NEGRO EDUCATION.

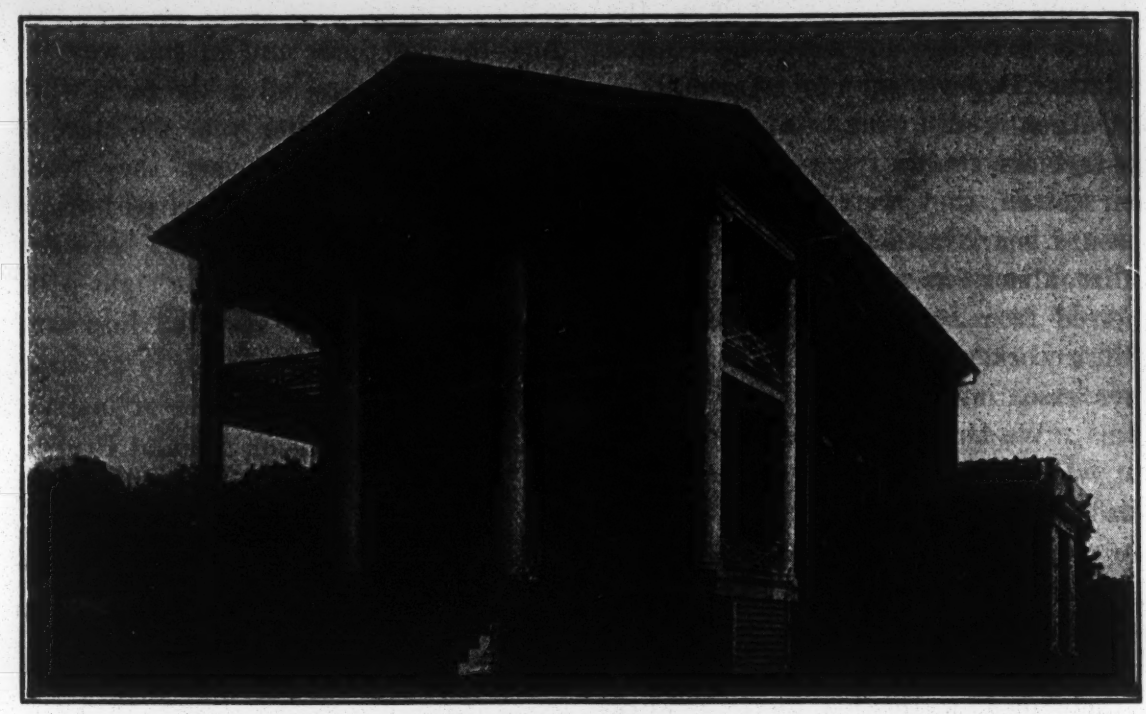
DISPENSARY AND NURSE TRAINING.

By Helen Ferguson, Superintendent of Knoxville College Hospital.
Knoxville Tennessee.

THE Women's Board of the United Presbyterian Church of North America owns and controls three hospitals for colored people. One of these is located at Henderson, N. C. in connection with Henderson Normal Institute; another is at Miller's Ferry, Alabama, a part of Miller's Ferry Normal and Industrial School: and the third and last to be acquired is at Knoxville, Tennessee, and is a part of the only Freedmen's college under the control of the United Presbyterian Church.

The Jubilee Hospital at Henderson was erected in 1912, the Jubilee year of Negro freedom. It was erected by the Women's Board: it has a capacity of fifteen beds; has four nurses in training, and has one nurse who is almost ready to be graduated, but as yet has graduated no nurses. It has no medical staff, but but both colored and white physicians give their patronage.

The Robinson Memorial Hospital at Miller's Ferry was erected in 1907 by the Women's Board with funds donated by Miss Anna Robinson, in honor of her father and mother. This hospital has



HENDERSON HOSPITAL.
Known as the "Jubilee Hospital." Erected Jubilee Year, 1911.

a capacity of twelve beds; has one nurse in training and one who takes some training along with her literary work; and sixteen nurses have been graduated from the hospital. There is no staff connected with the hospital. White doctors come as they are called, the nearest being ten miles distant. No colored doctors are near.

The Eliza B. Wallace Memorial Hospital was erected in 1907 at Knoxville College, in memory of, and in part with funds provided by Miss Wallace, who gave many years of service to the work at Knoxville College, and whose memory is lovingly cherished by former students who were under her care when at the school. Until April 27th, 1921, this hospital has been under the care of the Freedmen's Board. At that time it was transferred to the Women's Board. It has a twenty bed capacity; has seven nurses in training and has graduated fourteen nurses. It has a hospital staff of ten physicians and one dentist, all of whom are colored. It is served also by an advisory staff of five of the leading white physicians of the city.

The impressions expressed in the remainder of this article have been drawn, partly from observation of the conditions and work at Knoxville, partly from information obtained from the Negro Year Book 1918-19, partly from information furnished by persons familiar with conditions and partly from a number of years' experience in nursing work.

The relief, comfort and restored health, which the patients who are cared for in these hospitals receive, is a matter of considerable consequence. If nothing more were done than to care for those ill among the students and teachers, these school hospitals would be well worth while, but they reach out into their surrounding communities and afford much service there.

Of equal, if not of surpassing consequence, it seems, is the work of training young colored women for the profession of nursing. Many more sick are cared for in homes than in hospitals, and it is hoped that when our nurses have finished their courses, they will go out into the homes of the people and care for their sick, and take with them the message of cleanliness and hygienic living, and be real teachers of right living; and in this way, help to make the homes of the common people better places in which to live.

It does not seem probable that the race will develop without the development of the professions. The situation calls for the raising of the standards of the medical and other professional schools; and, for the colored doctor, the provision of adequate hospital equipment for the development of his efficiency.

In Knoxville, the colored physician may take his patients to the General hospital, but in doing so he forfeits his right to treat them professionally so long as they remain in that institution as patients.

HOSPITAL—MILLER'S FERRY, ALABAMA.

Of consequence, also, is the opportunity given to colored physicians to take their patients to a place where the patients may recieve nursing care and where the doctor may himself treat his own patients.

Doctors, whether they be white or colored, need hospital facilities in order to give many of their patients the best care and to accomplish for them the best results.

It is becoming more and more difficult for colored men to obtain admission to the best medical schools in the North.

The hospital at Knoxville College is the only hospital within a radius of approximately one hundred miles, where a colored physician may treat a patient. Within the same territory there are about twenty-five colored doctors, fifteen of whom reside in Knoxville. About one hundred thousand colored people live in the territory from which this hospital might reasonably expect to draw patronage.

The Volunteer State Medical Association composed of colored physicians, dentists and pharmacists, and the

nurses' state organization met in joint session in Knoxville recently. A clinic was held at our hospital. Skillfull surgery was performed and demonstrated by colored surgeons to an earnest and interested group of doctors and nurses.

Given funds for proper maintenance, the continued kindly support of the college management and the co-operation of the local physicians, the field for service and the opportunity for promoting Negro education along hygenic, nursing and medical lines in this one place, at least, is large.

The colored nurse is in demand. Her work is appreciated by both colored and white physicians and by both colored and white people who need her services. Her services are sought by the upper classes of the white race. She is needed by the poorer classes of her own people, and there is a point.

With an eighth grade education and a three years course in nurse training, she may be able to follow a doctor's orders intelligently and to render very acceptable service in a hospital or in a well equipped home of white people where she will be a little more than a servant: but if she would serve in the cultured Negro home or in one of the communities of the poorer Negroes, she will need the foundation of high school work to give her poise when surrounded by true culture and to furnish her with tact and resourcefullness to combat the ignorance and superstition which still prevails in certain districts. She needs firm faith in God and Right to keep her faithful to her work and to her patients.

The death rate among Negroes is relatively higher than among white people generally. In Knoxville during 1920, approximately one of every sixty-two white persons died, while one of every forty-five Negroes died.

Not long ago, one of the doctors of the Knoxville College Hospital staff was called to a home. He found a child having convulsions. An old colored woman had begun treatment before the doctor arrived. Her treatment consisted in removing the little ones clothing and burning it. The doctor did not not allow this to interfere with his treatment, nevertheless when results had been brought about and the child was better, the old lady advised her treatment repeated should the convulsions recur. This is but one instance. It did not occur among colored people in India or in Africa; neither did it occur in an isolated district in Mississippi or Alaama, but in Knoxville. In sharp contrast, is the cultured and refinement observed in the homes of educated Christian Negroes.

AT MILLER'S FERRY HOSPITAL.

This picture was taken outside Miller's Ferry Hospital—Showing the Superintendent and pupil nurse.

KNOXVILLE COLLEGE HOSPITAL.

This group shows all of my pupil nurses. I stand at one end of the line of nurses, and the doctor who stands at the opposite end is the chief of our staff, Dr. H. M. Green. He is a good surgeon and is the president-elect of the National Medical Association, which is the national organization of colored physicians, dentists and pharmacists.

By Helen Hunt Ferguson, Supt. of Nurses, Knoxville, Tenn

So many lines are calling the educated young colored women, that if we expect to attract applicants for our training schools, from our high schools or normal schools as we would like to do, we must see to it that we can offer them a well rounded training from which they may receive recognition; and comfortable living quarters, and reasonable allowance for the service which they render to the hospital while they are preparing for the practise of their profession.

During the World War, between five hundred and six hundred trained colored nurses were ready and anxious to enter the Red Cross work as nurses. After months of waiting, they were permitted the Red Cross work as nurses.

The opportunity open to the Women's General Missionary Society to contribute to the relief of suffering and toward Negro Education by the training of nurses is limited, not by the needs nor by rivalry of other hospitals or the work of other organizations. It is bounded by the amount of funds available to carry on the work; by the zeal and devotion and vision of the workers on the field; and the interest and support of those who have affairs in their control.

Schools need endowments: so do hospitals. Disease at any time is expensive. The one who invests in Mission Hospitals need not hope for financial return. Such an investment, lovingly made and carefully and prayerfully tended, should yield a return of suffering relieved and lives prolonged and happier homes, and should prove to be "treasures laid up in Heaven."

Whatever else the hospital at Henderson may need, donations of bed linens are always acceptable.

The hospital at Miller's Ferry is still heated by means of stoves and lighted by lamps, and has no operating room.

The hospital at Knoxville needs much. Fostered as it is by so fine an institution as Knoxville College, it should have equipment to measure up to its possibilities. A sterilizer is needed. More private rooms are needed. The present nurses' quarters could be used as patients' rooms if we could avail ourselves of an offer that is just tantalizing us. The chief of our hospital staff has promised to give us a site for a home for our nurses—two lots just across the street.

We believe that friends, both colored and white would furnish us the funds if they realized the need and the opportunity.

THE CHRISTIAN EDUCATION—THE HOPE OF OUR NATION.

By Maude B. Cotton, Henderson, Normal Institute, Henderson, North Carolina.

WAS it not a French philosopher who said, "The more I see of men the more I like dogs?"

After a period of close observation I can say, the more I see of individuals educated in non-Christian schools the more firm advocate am I of church schools.

All thinking people are believing that it is only those persons, who are living, even though feebly, after the principles enunciated by our blessed Master who are keeping this American civilization of ours from disintegrating as the European nations seem to be doing. The Christian school and the Christian home will save us if any thing can.

A conversation, a few weeks ago, with

what I believe to be a typical business man, revealed to me an alarming condition, if as I believe it to be, this is a typical case. Casually he outlined for us his Sabbath. "In Summer", said he, "I arise early Sunday morning, go to the golf links and play till noon, come home, eat something, then the wife and I take the car and spin somewhere, making a hundred miles every Sunday; have something at a road house and then back home." No place for prayer, no place for church, no place for God in this man's God-given day of rest. Can we stand, if this is the type of business manhood our country is cultivating?

Things of this sort give me no end of concern, for the very special reason that my race is especially sensitive to its surroundings. We accepted the white man's way of life and religion without question and now I fear that we are on the verge of accepting the irreligion with which we are constantly coming into contact. As I have said, I see no hope for us except through the channels through which our help has ever come—the Christian school—which has formed for us the ideal for the Christian home.

It is interesting to me to trace in so many homes, into which I am privileged to go as guest, the influence of Miss Eliza B. Wallace and Dr. McCulloch and the noble army (I had almost said "of martyrs") that followed them. The family worship, the Sabbath observance, the ideals of cleanliness and neatness are so much like the old days at Knoxville College one has but to close one's eyes to be back again.

HENDERSON NORMAL INSTITUTE.
Looking West—Henderson, North Carolina.

The home is the greatest factor in the life of any people and it is in making home-makers that the Women's General Missionary Society has especially inter-

ested itself. I just wish I could take the church on a "personally conducted" tour through homes scattered all over our country which you have made wholesome and safe for the boys and girls that we are trying to give back to you and to the world as an asset. The cooking and sewing and cleaning and beautifying and above all the looking to the All-Father for daily guidance are things you are giving us and which we are trying to pass on to others.

Only God can measure the extent of the good that has already been accomplished, and we are indeed debters.

I had hoped to have time to send with this article some pictures contrasting the homes "before and after taking". But your imagination and perhaps some neighboring back alley, can help you picture the unkempt children, dirty yards, slatternly wives and unspeakable houses that so many of us take quite as a matter of course. But on the other hand, I would like to aid your imaginations with views of the many dainty homes, well kept children, and wide awake, busy, loving mothers who have gotten a vision.

I'd like to show you some pictures of the work shops where this transformation takes place. The domestic science and sewing rooms at Knoxville College, Henderson, Miller's Ferry, Arlington and the rest are veritable laboratories, and the result of the experiments are most gratifying.

We are debtors and are trying to return, for your labors and prayers, fine, honest clear-eyed girls and boys who will take their place in the world to do what may be their part of its work, with the dignity of self respect in their lives and the fear of God in their hearts.

THE NEGRO AS A PRODUCER—THE MINISTRY OF AGRICULTURE.

By Rev James E. James, Henderson Normal Institute, Henderson, North Carolina.

ACCORDING to Dr. W. E. Dubois, the greatest authority on the history of the Negro Race, centuries before the textile mills and iron foundries were introduced into England, black men of Africa were forging iron and weaving the most delicate fabrics. Thus for centuries the Negro has been a contributor to the material and industrial progress of the world.

It is in the realm of agriculture that the Negro has made his greatest progress and contributed most to the world.

Like all primitive races in their first step towards a higher civilization they began the cultivation of the soil. The Negro has been no exception. For over two centuries as a slave in this country he produced 98 per cent of all the cotton, corn, tobacco and other agricultural products raised in the South.

As he was in the ante-bellum days, the South's greatest asset, so he is today.

Thanks to many of our Mission Schools that have directed intelligently the efforts of the Negro in agricultural lines: For an example the "Mission Farm" at Prairie, Alabama, owned by the Women's Missionary Society of our church (The United Presbyterian) has been a great source of inspiration and help to the people of the immediate and surrounding communities. The extension work in agriculture conducted by the Hampton Institute, Hampton, Va., The Tuskegee Institute, Tuskegee, Ala.,

and other schools has been of the greatest help to Negro farmers and has enabled them to produce larger and better crops.

The amount of grain produced in the state of North Carolina in the year 1919 was nineteen million, three hundred and twenty thousand five hundred seventy three bushels as follows:

Corn 13,524,742 bushels; Wheat 4,-368,010 bushels; Oats 1, 698,021 bushels.

Of this production, fourteen million, four hundred and ninety thousand, five hundred and seventy nine (14,490,579) bushels were produced by Negro farmers and tenants. They also produced three fourths of the cotton crop of the state.

Today the Negro owns 300,000 farms (unencumbered) covering 21,000,000 acres of land. On the one million farms which we operated last year we produced one third of the South's enormous agricultural output of $14,650,000. Surely the Negro is an agricultural asset that the South can ill afford to lose.

The census of 1910 showed that 90 per cent of the Negroes in the South live in rural districts. The large exodus of Negroes to the North the past few years has reduced this percentage. The majority of Negroes must ever remain in the South and be tillers of the soil, for this is the one avenue in the South that prejudice has not closed against him.

The question is often asked, Why is it that Negro boys and girls after spending some time off attending schools refuse to return to the farm?

Their refusal to return has led many to say that an education unfits the Negro for work. Hear me! The system of farming in the South (we have had a fair example of this system of farming in Jasper County Georgia, and this same system is practiced in the states throughout the South, Virginia, North Carolina, and parts of Tennessee excepted) does not appeal to the educated Negro. In fact the educated Negro will not stand for this quasi-system of slavery.

He has desires and ambitions to own his own farm, but under this system of farming he can never realize his ambitions. In some sections of the South the land is in possesion of a few men who absolutely refuse to sell it at any price and will continue to refuse to sell as long as they can practice this *peonage* system undisturbed. Let the pulpit and press North and South cry out against this modern system of slavery and as soon as the Christian conscience of America is aroused, peonage will go the way of human slavery and the liquor traffic.

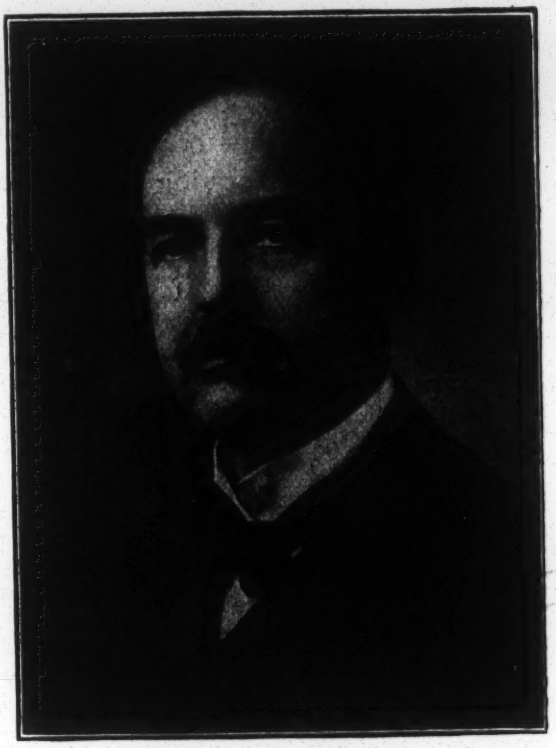
We believe the Negro is making a most serious mistake when he leaves the farm for the city or North. Under the present peonage system can you blame him?

The Negro expresses a great truth in one of his plantation songs.

"The old bee makes the honey comb,
The young bee makes the honey,
"Us Niggers" makes all de cotton and corn
And de white man gits all de money"

Notwithstanding this handicap a new day is dawning for the Negro farmer of the South. The exposure of that terrible tragedy in Jasper County, Georgia is arousing the Christian people of the South. The heretofore silent press is speaking out against this great evil. Plantation owners have begun to divide their large tracts of land into small farms and sell them to Negroes. With our religious schools (and we cannot do without them) controling and shaping the moral character of the Negro. He is destined to occupy an important place in the development of the agricultural South.

THE AMERICAN INDIAN.



HON. CATO SELLS.

DEPARTMENT OF THE INTERIOR.

Office of Indian Affairs.
Washington

To Superintendents and School Workers

I wish to emphasize the importance of strengthening our work in certain lines.

I would urge the thought that the Indian School must build character; that there must be no neglect in the pupil's moral nature; that the highest success of everyone is conditioned upon a discrimination between right and wrong, and that there is nothing more essential to true education than the "ought" and the "ought not" in mental growth. Although comprehensive outlines on manners and right conduct were not given in the tentative Course of Study, definite time is set apart for such instruction and should be faithfully used. Every school library has, or should have, reference books for teachers on moral training and every conscientious teacher will be true to the moral element in personal example and in class room methods. Moreover, all superintendents should see that the broadly tolerant spirit of the General Regulations for Religious Worship is fully sustained. There should be no curtailment of the impartial privileges therein extended to all Christian denominations whose missionary efforts have become so helpful to our work. The influence of the Sabbath School, the facilities to pupils for church attendance and the moral features of the general assembly must not be over-looked. In our preparation of the Indians for citizenship, we should hold firmly to the prime truth that good men and good women are the safety of society; that in no form of government is civic righteousness so essential as in a democracy where the rulers are the people whose individual rectitude must determine the collective morality of the state and the standards of public ethics.

Sincerely yours,
Cato Sells, Commissioner.

HINDRANCES TO INDIAN PROGRESS.

By Rev. Richard H. Harper, Lawton, Okla.

THE many things which have hindered and are now hindering the progress of the Indians of the United States arrange themselves, in a general way, in two divisions, namely, those which are within the Indian, and those which are outside of him. Of the latter we will speak first. And it is believed that, though some of the statements that are made in this article may not apply to conditions as found among some tribes, yet, in the main, they are true of the Indians of this great country.

One of the first and main hinderances to the Indian's progress has been the failure of the white man to understand Indian methods of thinking, and of reaching conclusions. As the mountain peak looks entirely different, viewed from different angles, so problems assume vastly different aspects when considered from the often widely separated view points of the white man and his Indian brother. That this failure of each race to understand the other has been the cause of wars and other troubles, those acquainted with Indians will not doubt.

On the other hand, the wise handling of Indian problems by those who do understand the Indians has resulted many times in avoiding serious troubles. One of the greatest authorities on Indian questions in the United States is Major General Hugh L. Scott, formerly Chief of Staff in Washington. On one occasion of difficulty among the Navajoes, and another with Pia Utes, which occur to my memory, the Government sent General Scott to the scene of the disturbance. Not with a regiment of soldiers, but by wise methods and words, in each case this veteran soldier accomplished the desired results, without force, and prevented threatened blood shed.

THE WHITE MAN'S GREED.

A second hindrance to Indian progress has been and now is the white man's greed. Lands, timber and other valued possessions of the Indians have, in many cases, been taken without returning to the Indian owners proper compensation. Less than two years ago the writer was in an Indian district in Oklahoma where a company of white men were buying from Indians standing timber at fifty cents per acre. True it was not fine timber, nor was there much of it on the average acre we saw. But who, unless entirely lacking in the spirit of fairness, would dare to offer an Indian or any one else a half dollar for an acre of timber. Almost any reader of this should know that it would be a very poor single tree which would not be worth fifty cents, the price paid for an acre. This information was obtained from a Government employee.

The fact that the Indian does not understand the white man's business methods, and the further fact that he is unable to use arithmetic, makes it easy to cheat him. And many an unscrupulous white man takes advantage of this ignorance of the red man. To say that this same white man would, in like manner, take advantage of the ignorant White, Negro, or Mexican, does not make it any less reprehensible.

A third and serious hindrance to the progress of the Indian is the oft-repeated tardiness, on the part of the United States Government in fulfilling treaty obligations, and other promises duly made to Indians by representatives of the Government, and believed by the

tribe or tribes concerned to be absolutely dependable. For example, it is said that a treaty exists by which the Government promised, many years ago, school advantages to the Navajoes, at the rate of a school for a given number of children. Those who know anything of conditions within the tribe named realize what a sad failure has been made in the keeping of this promise.

The Fort Sill Apaches, held as prisoners of war on the Fort Sill Military Reservation, and elsewhere, for years, were released in 1913. To the part of the band who remained in Oklahoma allotments of land were to be made, and for one year certain rations were to be issued, until the released prisoners could raise a crop. Of the twelve months' rations, one months' supply only was issued. Of the allotments, some twelve or thirteen remain to be made. Time after time have these matters been taken before Congress, and bills have been introduced, the most recent one at the regular session of congress, 1920-1921, to pay these Apaches what is owed them. As often as introduced these bills have been killed, and the Apaches are still waiting.

A fourth reason why Indians have not made more advancement is found in the changing policies of the Government Each new Secretary of the Interior and Commissioner of Indian Affairs is likely to introduce new methods and rules, according to his own ideas. As some of these gentlemen are without experience in Indian affairs, unprofitable plans are sometimes made and carried out. With the changes in Indian policies the Indian has done well to go ahead as far as he has gone.

A fifth hindrance is the methods used in the administration of the Indian Office in Washington, and on down to the Indian individual. However good any given man or set of men may be, the system under which they labor may make their efforts far less productive of good than they should be. We believe this to be true of the methods of administration of Indian affairs which have been in use for many years. The writer has often heard the remark made that, if an ordinary business corporation should use such methods in their business as are used by the Government in Indian affairs, such a corporation would bankrupt in a few months.

A sixth hindrance whose seriousness is not often understood by whites is the exhibition of Indians at celebrations of various kinds, in their old time dance ceremonies. The Government Office in Washington and the Government representatives on the Indian reservations often disapprove heartily of these practices, and use their authority to suppress them. When white people, in local town anniversaries, fairs, and other gatherings, pay the Indians money and beef to reproduce some old time ceremony, they are doing an injustice to the Government, and to the Indians, and are encouraging idleness and the return to forbidden paths. If the white man and women could know what evils accompany certain ceremonies among the Indians, they could not conscientiously encourage them.

As a seventh hindrance may be mentioned the white man's bad example in immorality, and in law violation. A chapter, yes, a book could be written on this one phase of the subject under consideration.

Liquor has played a large part in hindering the Indian's advance, both the native liquors and those of the white man. Thanks to the good people of America, this menace is less than for-

merly. The writer was well acquainted with a Government Superintendent, on a western Indian reservation, who, knowing well that it was a violation of federal law to bring liquor into an Indian reservation, yet held toddy parties within the agency.

WHITE MAN'S DISHONESTY

As to an example of dishonesty, what of this: Near a western reservation a white man conducted a livery stable, renting out horses for rides over the beautiful mountains. In his possession were some gold nuggets. He would show these to tourists, of whom there were many. When asked where these were obtained he would inform the inquirer that the Indian reservation was the site of the gold mine. "Can we get to it?" An affirmative reply stated that it could be reached by horseback. So, the tourist and his companion would rent horses from the schemer and start toward the reservation, in high expectation. The unscrupulous livery man had made a partner of an Indian who was Chief of Police on the reserve. Before the eager gold-seekers reached the place where the supposed rich deposit was to be seen, the police halted them and turned them back. The livery man and the chief of police divided profits. My informant was the livery man himself.

As eighth in the list of the obstacles which are in the path of Indian progress might be mentioned inadequate laws for his protection and lack of enforcement of existing laws. Indian superintendents and other officers of national and state governments are too often lax in dealing with Indian offenders. A superintendent in a certain reservation prided himself on the fact that he had no guard house nor jail. Yet his Indians were often breaking laws, and over them the superintendent had no control. They did not respect his authority. He represented the Government in the said reservation for several years, and then received a transfer. Before leaving, however, the writer heard him give an order that lumber for the building of a guard house be prepared.

Indians, like other people, will not respect law until they have been taught to do so, by the enforcement of the same. It is an absolute neccessity to enforce a statute before people will see what benefit will result from its observance and thereby be taught to have regard for the said law.

THE INDIAN HIMSELF.

Now, as to the hindrances to progress which are within the Indian himself. Of these we wish to name five: One of the first hindrances within the Indian race is the failure of many educated Indians to measure up to what they have learned. Though coming home from schools, as is often true, with high ambition and determination, soon they are discouraged by a lack of response and appreciation on the part of the older Indians. Other things likewise tend to their discouragement. It may be said that many a white girl and boy fail in attaining their ideal. True, but this does not at all help out the Indian. Though the attitude of parents and friends may have been one of the main disappointment confronting the returned students; yet, when they failed, their fall had a disastrous effect upon the very people whom are, in part at least, responsible for their return to a lower life. Say some of the old people: "What good does it do my boy to send him to school?"

Some students, upon returning home, holds the form of civilization, but do not

work. A certain class of them enjoy parading the streets of the towns, dressed in up-to-date suits, silk shirts, fine hats and shoes, hands in pockets, regular dudes. And an Indian dude is just as much to be detested as a white dude.

Holding on to the ways of the medicine man is hindrance number two. Even some intelligent, educated young Indians will employ the Indian medicine man or woman, in preference to a good white physician. This is to be deprecated. Often there is no healing power in the medicine; and, besides, to follow the medicine man means to line oneself up with the most non-progressive element in the tribe.

Idleness on the part of the Indian is hindrance number three. While many Indians work, especially those of tribes having no income from lands or oil or timber, yet there is too large a class who are simply idle, who do not need to work and will not work. Such should not expect the repect of good, industrious citizens. True, some have incomes from oil and farming land of such size as to make work for a mere living unnecessary. But there are many other reasons for working besides this.

A fourth hindrance is the lack of a sense of responsibility, on the part of the Indian, for his own development. This he must have, if he would ever reach a worthy place in the citizenship of this great country.

The fifth hindrance, and one of the greatest, is the peyote habit. In this brief article we cannot enter into a discussion of this pernicious drug and its influence upon the lives of Indians. Suffice it to say that the thousands of individuals, in some thirty tribes, extending from Mexico to Canada who are victims of this habit which destroys industry, kills bodies and ruins souls, need not expect progress as long as they worship at the shrine of this false god. In Oklahoma the peyote worshippers have obtained a state charter, for an Indian church organization, in which they may use peyote as a sacrement. And thus what seems like a sanction of the authorities has been given to a thing which is worse than strong drink.

It is evident, from what has here been said, that the method of solution of the problems mentioned is twofold: The white man must help; and the Indian must do his full part. On the side of the former, better laws and law enforcements are needed, and fairer treatment of the Indian. On the side of the latter, energetic industrial efforts, payment of taxes and obedience to law will remedy some of the difficulties. In the last analysis, however, there is only one thing which will fully avail to make the Indians the best citizens, the best parents, the best sons and daughters, and that is the application of the Gospel of Christ to the individual Indian life.

THE GOAL OF THE INDIAN BUREAU

By Hon. Cato Sells, Commissioner of Indian Affairs, Washington, D. C.

DURING the past four years the efforts of the administration of Indian affairs have been largely concentrated on the following fundemental activities: The betterment of health conditions of Indians, the suppression of the liquor traffic among them, the improvement of their industrial conditions, the further development of vocational training in their schools, and the protection of the Indian's property. Rapid progress has been made along all these lines, and the work thus reorganized and revitalized will go on with increased energy.

With these activities and accomplishments well under way, we are now ready to take the next step in our administrative program.

The time has come for discontinuing guardianship of all competent Indians and giving even closer attention to the incompetent, that they may more speedily achieve competency.

Broadly speaking, a policy of greater liberalism will henceforth prevail in Indian administration, to the end that every Indian, so soon as he has been determined to be as competent to transact his own business as the average white man, shall be given full control of his property and have all his lands and moneys turned over to him, after which he will no longer be a ward of the government.

Pursuant of this policy, the following rules shall be observed:

1. Patents in fee: To all able bodied adult Indians of less than one half Indian blood there will be given, as far as may be under the law, full and complete control of their property. Patents in fee shall be issued to all adult Indians of one-half or more Indian blood who may, after careful investigation be found competent, provided that where deemed advisable patents in fee shall be withheld for not to exceed 40 acres as a home.

Indians students, when they are 21 years of age or over, who complete the full course of instruction in the Government schools shall receive diplomas, and have demonstrated competency, will be declared.

2. Sale of lands: A liberal ruling will be adopted in the matter of passing upon applications for sale of inherited Indian lands where the applicant retains other lands, and the proceeds are to be used to improve homesteads or for other equally good purposes. A more liberal ruling than has hitherto prevailed will hereafter be followed with regard to the application of non-competent Indians for the sale of their lands where they are old and feeble and need the proceeds for their support.

3. Certificates of competency: The rules which are made to apply in granting of patents in fee and sale of lands will be made equally applicable in the matter of issuing certificates of competency.

4. Individual Indian moneys: Indians will be given unrestricted control of all their individual Indian moneys upon issuance of patents in fee or certificates of competency. Strict limitations will not be placed upon the use of funds of the old, the indigent, and the invalid.

5. Pro rata shares—trust funds: As speedily as possible their pro rata shares in tribal trust or other funds shall be paid to all Indians who have been de-

cleared competent, unless the legal status of such funds prevent. Where practicable the pro rata shares of incompetent Indians will be withdrawn from the Treasury and placed in banks to their individual credit.

6. Elimination of ineligible pupils from Government Indian schools: In many of our boarding schools Indian children are being educated at Government expense whose parents are amply able to pay for their education and have public school facilities at or near their homes. Such children shall not hereafter be enrolled in Government Indian schools supported by gratuity appropriations, except on payment of actual per capita cost and transportation.

These rules are hereby made effective, and all Indian Bureau administrative officers at Washington and in the field will be governed accordingly.

This is a new and far-reaching declaration of policy. It means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the Government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the Nation. It means, in short, the beginning of the end of the Indian problem.

In carrying out this policy I cherish the hope that all real friends of the Indian race will lend their aid and hearty co-operation.

"From Congressional Record—Copied from the American Indian Magazine."

THE INDIAN SERVICE—AN OPPORTUNITY.

By Mrs. H. T. Jackson, San Juan Bautistia, California.

SITTING by the window of our bungalow in the picturesque old town of San Juan Bautista, California, I see away off on the mountain top a cross. We are told the cross was erected on this summit a hundred years ago or more, to guide the Indians who followed the trails from all directions to the Mission located in this old Spanish town, (the name of which means, Saint John the Baptist.) A town of which Helen Hunt Jackson wrote, "It has a charm of sun, valley, hill and seaward off-look unsurpassed in all California. Lingering out a peaceful century there are many old men and women whose memories are like magic glasses, reproducing the picture of the past. One such we found, a Mexican woman 85 years old, a widow of one of the soldiers of the old Mission guard, who said, "the Indians used to be in San Juan Bautista like sheep by thousands and thousands; and they were always good. Fifty oxen were killed every eight days and everybody had plenty to eat."

In 1825 there were 13 different Indian dialects spoken at the Mission. And as I wander through the old adobe buildings, viewing the relics, I cannot but wonder what has become of the descendants of all the Indians who followed the long, long trails to worship here. It was a blessed opportunity for those who were permitted then to tell the story of the cross to the Indians.

However the Indian Service to-day presents opportunities for doing good, than which I know of no greater; Especially to those who can catch a vision

of the heart throbs and needs. There are Christian men and women who would devote their lives to mission work if they considered themselves qualified to meet the requirements of the church Boards. To this class the Indian Service makes a worthy appeal, here is a wonderful opportunity for doing the most practical mission work. We need government employees; carpenters, farmers, blacksmiths, seamstresses, cooks and matrons filled with the love of God; those with courage and initiative who will instill habits of thrift, high ideals and lofty principles.

There is a mighty work to be done, worthy of the best efforts of intelligent men and women in equipping the Indian for efficiency.

Fire Cloud, the Indian said, "When the white man wants to raise wheat he plants wheat, when he wants to raise corn he plants corn, when he wants to raise potatoes he plants potatoes, but he says he wants to raise good Indians and he plants bad white men among us who plant bad seed."

This has been too true in many instances, yet there are many good government employees who are laboring for the uplift of the Indian.

Sometimes a man is Industrial teacher or disciplinarian and his wife is matron; these working together nine months of the year in the government boarding school, with authority usually delegated to parents only, have an unusual opportunity for character building. How often we longed to see strong Christian men and women occupying these positions.

The demand for such is greater than the supply, and often the Superintendent is compelled to fill vacancies with inefficient help because of his inability to secure those properly qualified.

When the late Hon. Franklin K. Lane was Secretary of the Interior he said: "In one thing we are short—the art of inducing ambition. This largely depends upon the genius of the teacher to fire the imagination of the pupil, for, after all, the true teacher is an inspirer, and the only thing he teaches his people is to want something. That is the first step in all civilization. We need teachers in the Indian Service, men and women with enthusiasm and sympathy, not learned but wise. We are to control less and to help more. Paternalism is to give way to fraternalism. The teachers we need are helpers, farmers and nurses, who may not know how to write ideal reports, but do know how to trust and secure trust. There is no way by which an Indian can be made to do anything, but experience justifies the belief that there are many ways by which he can be led."

Among the very best agencies at work for the Indians are the government field matrons. Equipped with comfortable living quarters, and a conveyance which is brought to her door each morning, given the right of way on all roads on the reservation, with authority to enter every home, privileged to win the confidence of the Indians by her kind ministrations in time of sickness and death, ability to teach domestic economy in all branches of sewing, cooking and household management.

In storm and sunshine she seeks out the sick and needy, carrying messages of cheer and comfort; which some one has said entitles her to be called the Good Samaritan of the Indian Service. This is an opportunity to be coveted by any strong Christian woman.

All these employees of the Government being in such close and constant contact day by day and month by month

with the boys and girls in the boarding school and with the older Indians on the reservation, are able to wield a lasting influence for good or evil. Hence to the Christian who seeks to serve his fellow men, the Indian Service is a career which will yield a rich reward.

There are those who for years have devoted their almost every heart throb and life blood in teaching God's word to and endeavoring to instill its truths into the lives of the Indian boys and girls whom they loved as their own life, only to learn that on their retirement from the field, government employees who are teachers of false religions have been placed over these same boys and girls thus poisoning their minds and neutralizing the former teaching. Hence, the earnest plea for Christian Government employees in the Indian Service.

A FACTOR IN THE DEVELOPMENT OF THE INDIAN GIRL.

Miss Deborah Hall, Student Secretary of the Y. W. C. A. Indian Schools

AFTER a basket ball game and social hour between girls of two races—White and Indian—one of the High School girls said to he teacher, "Why! the Indian girls are human! They are just like us, aren't they?"

When it was suggested to some Indian girls, that their Y. W. C. A. send Christmas cards to a club of girls in a neighboring town, they said—"Why! the White girls won't write to us. We are only Indians!"

An Indian girl had attended a summer conference and had met many girls, who were striving "to gain and give the best in life." She made this remark to her Y. W. C. A. secretary—"I didn't know that there were such nice white girls in the United States." What strange things we think of each other until we know one another! We all need more opportunity to meet the girls, who are the best representatives of either race.

The Young Women's Christian Association is a world Movement, which is bringing to-gether, in Christian purpose and fellowship, girls of all kinds, class and race. It is an organized group of women, who have a wonderful vision of the possibilities in "an abundant life" for every girl and we, who know and love the Indian girls, are eager that they enter fully into this fellowship, receiving its benefits and giving to other girls their share in sterling qualities, for each race has something to contribute to another.

I believe, the Christian Association for the Young Men and the Young Women have an important place in the development of the Indian youth of today. These organizations furnish in our Indian schools an opportunity for the young people to develop individual thought and expression as well as initiative and purpose, all of which are essential to the growth of Christian character. Many are longing to be of use to their people, but have not had preparation, such as will give them the resourcefulness and courage to meet,—in many cases, almost alone,—difficulties, which would seem insurmountable to many white boys and girls.

Late one night before my father's mission school, on one of the Reservations, closed and the pupils went home for the

CHILDREN OF SOME OF AMERICA'S "FIRST FAMILIES"

Pueblo children of the "Ildefonse" tribe sunning themselves outside their 2000 year old apartment house located near Santa Fe, New Mexico.

Photo International Service.

OLDEST WOMEN'S MISSIONARY SOCIETY IN THE UNITED STATES.

Sixteen "females," as the church record termed them, assembled in the First Baptist Church of Philadelphia in 1810 and organized their first Women's Missionary Society. Recently a church pageant celebrated the event and some of the costumes of the original members were worn by their descendants who have carried on the work.

There has been a wide spread interest to know of the FIRST WOMEN'S MISSIONARY SOCIETY in the United States. We here present the earliest we have been able to discover. Has anyone a date ahead of this?

Send particulars and picture of such an early society to Miss Ida B. Little, 1503 Dormont Ave., Dormont, Pa.

BE SURE AND READ THE JULY MAGAZINE.

summer, I found a girl, of about sixteen years, who during the year had professed her Christian faith and who had really been trying to be a true follower of Jesus Christ, unable to rest, because of the realization of the struggle, which was before her. "Oh!," she said, "I want to go home and yet I am afraid to for fear I cannot hold out in the way that I've begun. I know, now, that to be a Christian means a change of heart rather than a name and there are only two people in my home community that are real Christians." She went home and with Christ's power to give her courage, was a great help to her native pastor. She was the only young person, who would lead in prayer and she played the organ, though she little more than begun taking music lessons and knew only about ten hymns. Her preparation for such work had merely begun but she had the beginnings of the purpose and courage, which Christ's true followers must have. Her pastor said, "I often wonder what is to become of our Indian churches, if the young people do not take part in their growth."

The purpose of these Christian Associations is to help the young people, during their years of school life, prepare to fill this need. One of the clauses in the purpose of the Y. W. C. A. is "to lead students to be loyal to the church of Christ in obedience to his commandments." A missionary recently said, in speaking of the Indian Y. M. C. A. on the reservations, "it is learning to be humble and helpful to the church, rather than thinking as at first, that it is of more importance than the church." If one could see some of these earnest young people conducting their own meetings, reading the Scriptures, testifying to the worthwhileness of a Christian life and leading in prayers, which show earnest thought and purpose, (as I have just witnessed during the past week while visiting one of the Indian schools), they would truly feel that no Christian work was in vain and that all churches must band together to help the Indian youth be what he wants to be and to meet and overcome the difficult problems, which are before him.

It takes time and constant practice to give one confidence in his own ability and to realize the significance of future possibilities, But, if the vision of a life of Christian service can only be shown in its entire expanse of growth and beauty and then, the eyes of the Indian boy or girl opened to it, what a glow comes into the face and how the life develops accordingly, like the opening bud.

Several Indian girls, officers of their Y. W. C. A., had attended a cabinet training conference where some 200 white girls were gathered for the purpose of preparing for better leadership in their clubs. It has been "an eye-opening experience for the girls and they came back full of enthusiasm, willing to talk before the whole student-body, because they had something to tell, and eager to try out the new plans. One girl said, "We ought to be able to do more of our own Y. W. C. A. work like the white girls do." The Indian girls can do things, if they are only given the chance to try and the opportunity to see the ideal for which to strive. The Ideal of "an abundant life" for all, the ideal of a girl physically, mentally and spiritualy fitted for the fullest Christian service—to do as the song our Y. W. C. A. girls sing,—

"To find and give the best in life,
For the world needs you."

To keep such a vision before one, to have the courage to do the difficult tasks,

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one must have fellowship with Christian people, as well as with our great Leader. Ones friends have an important part to play in the gradual growth of Christian life and character. The stronger, the broader, the more beautiful and purposeful, the friendships are, that much more wonderful will be the personality of the individual. So our Christian Associations have vital contributions to make in the development of the Indian young people by opening before them the door into broader fields of friendship.

The girls at one Indian school want a Y. W. club, because a neighboring school has one; some girls are anxious to do more service for others. because they have heard what other girls are doing in their Y. W. Indian girls have been entertained in the town Association buildings, when one is near their school, and some have gone on hikes or picnics with the white girls. Others have met at summer conferences and friendships have been formed, which are mutually helpful. In some cases correspondence has been carried on during the year. One Indian girl said, "The white girl, whom I have corresponded with since camp last summer, writes of things that they are doing in their Y. W. Club and that I wish we might try also." This girls matron said that she was a different girl and showed decided improvement in conduct and character since her attendence at the Y. W. C. A. conference last summer and her chance there to meet with other Christian girls. There was something more worthwhile in her life—something to fill her mind with beautiful thoughts.

The Indian girls are learning also to extend their knowledge, love and friendship to girls of other countries. Some are contributing to the Christian education of Chinese girls by taking part of the responsibility of a scholarship in the Physical Training School conducted by the Y. W. C. A. in Shanghai, China, Some of these Chinese girls first learn of the Christian way at this school. A few of the Indian girls wrote to Miss Sheng Tsai He and their new friend has written to them twice during the year. Though miles apart, they have the common bond of Christian friendship.

These letters and outside interests can mean more to the Indian girls than some of us realize for they say,—"an Indian never forgets." When some of these girls go back on the reservation to stay, these friendships will often give a girl courage to stay by the right road, or return, if the struggle has been too much for a while. Not long ago a young Indian woman told me that it was her thought of her friends in the east, who had paid for part of her education, that often kept her from doing wrong.

Two girls of former warring tribes were having their picture taken by a white girl at a summer conference, when one said, "See what Christianity has done for us! Now we are not enemies but friends!" And there all three were, drawn closer together, because of the Christ, the greatest Friend of all, whose love alone can make all friendships wonderful and whose power can give the Indian youth, also, the courage and determination into the fulness of LIFE, in spite of all difficulties, which at times seem to make the road steep and long.

What splendid characters are those, who have won and are winning in the fight. Any youth of another race, who is a "good friend",—showing to the Indian boys and girls, who look to him as an example, that his choice is for the best things in life, has an influence, greater than he realizes.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE SANGLA HILL GIRL'S BOARDING SCHOOL

A Happy Family

Last Saturday I was seized with the desire to get a picture of some of our girls in their cottages. Often before when I had seen a picture I wanted, I hadn't any films, but this time I had the films and the enthusiasm too, and I found the picture I wanted in the first cottage I visited.

It was evening, and the day's work was almost done. The freshly washed clothes had been smoothed out and rolled up into some twenty bundles, ready to be put away for the next week, or taken to the sewing room for mending. The brick floors were cool and clean from their recent scrubbing. Twenty odd beds, spread with clean sheets were standing in orderly rows in the little courtyard, and over in one corner of the court a group of girls were preparing the evening meal.

There seemed to be more interest in the cooking than usual, for a half a dozen or more girls were standing around watching the process. The greeting, "Oh, Miss Sahiba, come and see our new oven" explained things in a minute. We all had had reason to know that new ovens were in process of construction for we had been gathering bricks, earth and sand for more than a week for this very purpose, but this oven was the first one to be finished.

There it stood against the wall, a work of much patience, and not a little skill. The oven proper is about a foot in diameter. The wall around had been built of bricks, filled in with sand, and the whole covered with a thick coating of mud, making the entire structure almost three feet across. There is a hole in the side near the ground where the fuel is put in, and a larger one in the center of the top for putting in the bread which is slapped on the side of the oven to bake.

A big kettle of curry was cooking over the oven while it was being heated for the bread—a piece of economy which I thought very commendable. Two of the cooks were elbow deep in a big pan of dough, kneading merrily away in anticipation of the good bread they were to have for supper. All the Punjabis

TWO OF THE GIRLS FROM SANGLA HILL.

think that bread baked in one of these big mud ovens is the best of all.

Some of the girls were resting after the arduous duties of the day, and at the same time busying themselves with their knitting and crocheting. The house-mother was standing by, viewing the family with rather a proud complacent smile, lending a helping hand here and there, or giving a suggestion about what ought to be done.

It didn't take much persuasion on the part of the girls to induce me to come back for supper, for the curry smelled so good, and there was such an atmosphere of cheery hominess about the place that I didn't want to leave. It did not seem possible that this was the cottage which only a few months ago had the reputation for laziness and quarrelling, but I knew it was true. Of course they are not perfect yet, but I heartily agreed with the house-mother when she said at supper time after I had praised the cooks for the good supper, and all the girls for the spirit of helpfulness and unity among them, "Yes, our girls have made great progress."

M. Louis Boyd.

Sangla Hill, May 21, 1921.

GYPSY PREACHERS IN THE PINE JUNGLES.

Variety the "spice of life"? Well, maybe, where life is dull, and a change is something rare and exciting; but to your itinerant missionary variety is just his everyday diet, instead of simply its seasoning. He seems to have mistaken the indigestible condiment for something common and safe and tame and wholesome, like mush and milk, and he lives and thrives on it accordingly, quite as a matter of course. He becomes, perforce, the most adaptable of animals. His "social set" includes all men from cave dwellers to royality, his experiences everything from dining in a palace to eating pop-corn with the villagers, his home is scattered all over an area of several thousand square miles, and whatever unexpected thing may turn up, for him it's just "all in the day's work." What's the use of getting excited about it? It's a great life if there's a bit of gypsy or of the pioneer in your make-up.

Our latest stunt was a trip into the mountains in our Ford, leaving the civilization and the sizzling heat of the plains for five days of life in a native house on a breezy pine bluff below Murree. Father, Miss Lawrence and I made up the party. A thirty-five hundred foot climb on a zigzag dizzying mountain road was a pretty good morning's work for Lizzie, as well as for her driver, but it didn't seem to worry either of them. Ghora Gali, our stopping place, is a picturesque spot. Facing us were the higher hills, their summits crowned with heavy forests, where for three successive nights we watched the magnificient but awful spectacle of a spreading fire among the pines covering three hill-tops. By daylight, the air was blue with smoke. Below the forest line were terraced farm lands like giant stairways leading down into the valley, and dotted here and there with isolated stone farm houses. Ghora Gali is one of the stages of the journey up to Murree summer resort, where in generations gone by, travellers changed their worn horses for fresh ones, for the last seven miles climb, but where now they stop their motors only for drinks of hot tea, or cold lemonade, or beer, perchance. Our immediate neighborhood therefore consisted mainly of a row of rather squalid little shops, and in the centre of the bazar an old fort, souvenir of warlike days, stands on an eminence commanding three roads and all the surrounding country. Its militant youth is long past though, and its mossy old age is being passed in a semi peaceful capacity, as police headquarters, but it still stands on guard and frowns as darkly as of yore.

One Christian man lives in this community, a wealthy landowner from a good Mohammedan family. It was as his guests that we were there, living in two good sized, cleanlooking, ready furnished rooms with verandahs, in a right decent native house. Our quarters were not very spacious, and lacked some of the most necessary adjuncts of western civilization, but we found them fairly comfortable and satisfactory un-

til the moment of our discovery that we shared them with several bed bugs and fleas. After that we felt that our apartment was overcrowded! It didn't seem fair to insist that the animals leave, since they certainly lived there first, but we found that we could not live together in the proper spirit of harmony and brotherly love.

Our food was the simpliest, although we lived in the midst of farmlands, for the fields in these famine times are yielding very little. We ate rice and lentils for breakfast, potatoes and onions and eggs for supper. Meat wasn't to be had. If the simple life had but continued ten days, instead of only five, we would doubtless have returned to our post showing countenances fairer and fatter in flesh than all the children which had been eating their portion or meat from the Rawalpindi Beef Market, and have been found ten times wiser than all the magicians and enchanters in all the realm; but as it was, the diet didn't continue long enough to show these benificial results.

We found the people very interesting. They were simple and straightforward, and eager listeners to our teaching. One is in danger, of course, of forming mistaken judgements of a people with whom one has but a five days acquaintance, but from our limited observation we gained the impression of a people more or less free from the corruptions that abound in the cities and villages of the plains. Here the people did not cluster together into villages for mutual protection, as the plains people do. We found no child wives, and less disease and blindness and deformity than down here; but quite as much poverty and ignorance and superstition.

One morning a woman brought her sick child to us for a diagnosis of its trouble. "He is just drying up," she said. "Some people tell me it is tuberculosis, and others say it's the 'evil eye'. You are wise. What do you call it?" I told her it was neither, but evidently nothing more serious than under-nourishment, for which the best medicine was plenty of milk and eggs and butter. I might as well have told her that nothing would cure her boy but a slice of the moon. "Where," she asked, distressed, "can I get milk and butter and eggs?"

For three years, they tell us, they have had almost no rain. There has been no harvest, and now even some of the landowners, who have never done such a thing in all their lives, are working on the roads as coolies to eke out a scanty existence.

The special object of our visit was to get into touch with the family of our Christian host, with the hope of winning his wife, as well as of encouraging him. We enjoyed the privilege of meeting not only Bostan Khan's immediate family, but his father, and several of his brothers and their families as well. The crusty old father is still tall and straight and strong at eighty-five, a venerable patriarch whose fiery temper and mighty right arm are still the terror of the neighborhood; but there is something admirable in his independent spirit. A short time ago he was fined Rs. 200 for striking an Englishman. The story goes that he handed over the money with the remark, "It was worth the price! I wouldn't have let the fellow go unpunished for the injustice he did my servant —no, not for twice two hundred!" A still stronger mark of his independence was seen in his eating with Father, in defiance of public opinion, caste, law and ancient tradition. He showed Father the tomb he has built for himself already, although, to all appearances there will be no need for it for a long time to come. "It's well to be prepared, he said. "You see, three times in my life I have been taken up by the government for murder, and there's no telling when they may get me for keeps. It's well to be prepared!"

The old man's seven sons are worthy of him, big, handsome proud fellows, five of whom are living, each on his own farm, on neighboring hillsides, each in a fine big house, with two wives, and a family of beautiful children. It was a pleasure to visit those homes, for we found there an air of quiet refinement and intelligence, and hospitality, which we found a rare treat. The girls were

demure and ladylike, and educated; the little boys solemn and proper. Each as he came in greeted us quaintly by touching our feet then his own forehead with his right hand. In one brothers' family we found a copy of the Bible, which was evidently read. It was refreshing to see the brothers' evident fondness of and pride in one another, instead of the common family quarrels and jealousies; The most unusual feature of all is that the Christian brother is still counted as a brother, instead of having been outcasted, and his inheritance greedily devoured by the rest.

Bostan has not escaped persecution by hiding his light under a bushel, for though he is still the only baptized Christian in the place, there are a number there who have been won to his faith, though yet lacking the courage to break with the old life. "I am a Christian with Bostan," were the words heard a number of times from different men who introduced themselves, or were introduced by Bostan to Father. One lad said he wanted to be taught more and to be baptized; and promised to come to father in Pindi Doon.

Our visit fell short of its objective, for Bostan's wife is still a Mussulman, but we have hopes for her. She was most hospitable and friendly, listened earnestly to our teaching, gave us a cordial invitation to come again, and in taking leave of her Miss Lawrence and I were each enfolded in an affectionate Punjabi hug.

The visit was well worth while, we feel, not only because of the friendships formed with members of Bostan's family, but because of the opportunities given to preach Christ to many eager hearers, and to sell many gospel portions and a number of New Testaments to men and women who would read their message for the first time. So in spite of a few such tribulations as vermin, and a bill-of-fare as monotonous as a recurring decimal of two figures, and the lack of our many accustomed everyday home comforts, we have pleasantest memories of our sojourn in Ghora Gali, and look forward to other and even happier visits with these simple hearty mountaineer friends, whose minds are so open to and hungry for truth, that it is joy indeed to take it to them.

HELEN ANDERSON.

NEWS ITEMS.

SIALKOT. The Christian Training Institute. The result of the Third Middle Examination is just out, and gives us 29 out of 37. As this was the last Vernacular Class, promotion into it had been made almost wholesale last year, so that all, whether strong or weak, might have their last chance. The teacher in charge of the class was Master Ladha Mal, one of our Christian Senior Vernaculars. He has done well and we are happy over the result.

The plans for having boys work, and earn enough to pay for their books and stationery, are working out all right. Almost any evening, or on a holiday, you would find dozens out pounding brick bats into ballast for making concrete, or carrying earth to fill up low places in the land bought from the Grass Farm. Some are working garden plots, and are to sell the produce. We are beginning to think we shall have to limit some of them as to the amount of time they may work, and the amount they may earn. Four boys from the highest class, the senior special II year, worked all day Besakhi holiday and their half holiday the next Saturday, at regular Government rates for moving earth, and earned over eight rupees. They worked hard to do it. One of them remarked to another boy in justification of what they had earned, "If you had worked till your neck was crooked and ached like mine you might have earned it too." One of the district missionaries brought in a new boy at noon one day, and that same evening found him out pounding bricks, earning money before he had even enrolled or had started work in his class!

SARGODHA. The jalsa for village women was held on April 5 and 6. The workers brought their families and the village people prepared to stay on during summer school. About 200 were in attendance. Women from our own district took part on the program. The

chief event was the story telling contest by the village women. The stories were taken this year from the New World Movement course. Seven first prizes were given for ten stories well told, and two second prizes for six stories.

The summer school followed the jalsa, and closed April 16. There was a good attendance of workers and much interest shown. The Bible lessons were on the Fundamentals rather than any one book of the Bible, and these lessons were so popular in the men's class that they made the request that the same things should be studied the next year. Dr. Holliday and Mr. Ayers had the classes for the men, Mrs. Ayers for the children, Miss Cleland the Urda class for the women, and Miss Spencer the Punjabi class. Rev. J. G. Campbell's four lectures were much appreciated. Our workers were very willing to assume their share of the New World Movement goal. The entire Shahbez family were here for the summer school. Dr. Shahbaz is rather feeble, but was able to attend almost all the afternoon lectures. He enjoyed meeting and talking with the other workers.

GUJRANWALA. The Boy's Industrial Home is experiencing a number of new conditions. The long expected machinery has arrived, and the Men's Educational Board have had a number of meetings concerning it, with the result that the building for it have been located and the places for the various machines plotted out.

The school has been inspected by the District Inspector and by the Drawing Inspector, and has been recommended for grant. The papers will not come to us till the end of May, but we have reason to expect that the grant will be liberal. Since the inspection all boys not paid workmen, have been for six hours a day at regular school work; two hours literary, two hours drawing, and two hours hand work. A trained Christian teacher has been put in and the classes certainly show the improvement. The Government courses in carpentry and in blacksmithing have been received and are being followed, and we are expecting those in leather working and tailoring very soon.

PATHANKOT. Avalon High School is rejoicing in the fact that all of their five candidates passed the matriculation examination, "with higher marks than we have ever had." One of the girls passed in the first division, and the others in the second division. In the picture the girl seated on the ground is the prize winner. She and her sister (seated above her on the right) are daughters of Rev. Shadi Khan, one of our devoted village pastors. An elder sister graduated from Avalon last year, and is now in Kinnard College for women in Lahore, having won the Adair Scholarship. When she is through with it her sister of this year's class will probably be the next winner. She has to compete with this year's class, and her record all through has been ahead of that of this year's class, better than her sister who won the last scholarship. It

THE GRADUATING CLASS
AVALON HIGH SCHOOL.

is available every two years, and two classes compete for it. Both sisters had the distinction of coming out ahead of all the girls in the Punjab in the Middle School examination for girls. This year's winner is also going on to College at Kinnaird having won a scholarship open to all the girls of the .Punjab.

The two girls seated in the middle of the picture are going to enter Medical College; and the two standing at the back, the one to the left is going to the Mayo school of Art as soon as she can earn enough for the course, hoping to get a drawing master's certificate, and the other girl to Normal School.

LAHORE. The Kinnaird College for Women, in which our own Foreign Board has this year joined in co-operation reports that they expect 14 new girls in the Freshman class, one of these being from Avalon as stated above, and five from the Kinnaird High School in Lahore. The results of the College examinations are not out yet, but last year Kinnaird had better results than any of the man's colleges winning two University Gold Medals. This is still the only affiliated College for Women in the Punjab. There are now five Missions co-operating in the management and support of this College and the Methodist Mission has just given a promise to start in 1923 if their Home Board agrees.

GENERAL. The most of the north of India is suffering from a long prolonged drought, which has resulted in a serious shortage of water in many places, and in some to almost amount to a water famine. Rawalpindi City faces a very serious situation for the next two months before there can be hope of the monsoon rains. The city hydrants are only open for an hour or two in the day, and are seen surrounded with water vessels piled up around them waiting for the time of opening. Ther is usually a free fight when the water comes, and many have to go away without any. In the neighboring hill station of Murree water is selling as high as 16 cents for a five gallon can, and many people are returning to the heat of the plains rather than do without water. The normal rainfall for this part of the country is 3.63, while the rainfall for this year up to the present time has only been 0.08. The news-paper on commenting on this report says, "What greatly aggravates this year's drought is that it follows months of drought last year." and this year holds the record in dryness for the last twenty years.

Who says India is behind the times? All-India Conferences on a multitude of subjects have been the order of the day for some time, but the very latest is an All-India Dhobi (washerman) Confenence called to meet in Allahabad, May 15, 16, "when political and social subjects will be discussed."

A very sad incident has just occured in Rawalpindi. About ten days ago Dr. Anderson received intimation from the Chaplain of the Church of England that there was a missionary sick at the Railway Hospital, and that as he was an American the Chaplain thought that he would like to see one of his own country-men. Dr. Anderson went to see him and found that he had been taken off the train at Rawalpindi station with smallpox. He was on his way to Kashmir on his vacation, and was entirely alone. He was given every care by the doctors and nurses in the Railway Hospital which is a beautiful place, and at first it was thought that the case was a light one, and that with careful nursing he would recover. Dr. Anderson went to see him several times, and wrote a letter for him to his father in America, and also back to his own mission people in the South of India. We remembered him very specially in prayer at two of our station prayer meetings. We were shocked to hear of his death yesterday, May 31st. Several of us attended the funeral, and did what we could to make up for the absence of friends and relatives. The Rev. E. A. Olson belonged to the American Evangelical Lutheran Mission, was an unmarried man, and came to India in 1915. The circumstancesstances of his death seemed unusually sad, entirely alone among stran-

gers, and we cannot but pray that the bereaved ones in the home land may have the Presence of the Comforter with them in their hour of trial. "Greater love hath no man than this, that a man lay down his life for his friends."

NEWS ITEMS

KHANGAH DOGRAN. "Instead of the usual Sabbath afternoon service which until recently was held on the compound, with it chief attendants only our own servants, the meetings are now held in a hall in the city, used in the time when Dr. Holliday lived in Khangah for the boy's school. We are very much encouraged by the attendance of some of the people from the low caste quarter, some from neighboring villages, and some of other faiths from the city. We hope that many non-Christians in the city will become interested.

We have just finished our camping tour of the villages of this district. Khangah circle was the last, and was visited with many interruptions between after it was too hot to remain in camp. In all we visited 60 villages, usually spending from two to three hours and sometimes four in each village in examinations and teaching. In a very large number of these, both Christian and non-Christian quarters were visited."

PANTHANKOT. Miss Cleland writes of taking in the prize giving day at Pathankot while on a business trip to Gurdaspur. She says "I was glad to be in Pathankot for the prize giving at the Avalon High School. It was a very delightful occasion. The Madhopur missionaries were there, as also all but one of the ladies from Gurdaspur, and Mrs. W. J. Clark of the Presbyterian Mission in Lahore.

A strong wind, full of dust, had been blowing all afternoon causing some anxiety for the evening. But with the setting of the sun the wind fell and the night was beautiful. The exercises were held in the school yard and it looked very pretty with tall grasses and reeds, palms and Japanese lanterns; a dry pond with stones, and water lilies and greenery.

The program was almost altogether musical and was quite a treat. Some of the girls sing very well indeed. The most enjoyable part of the performance, to some of us al least, was the part taken by the little fairies, who came in dressed so prettily in white, with wreaths on their heads, and stepped about almost as lightly and gracefully as such creatures are supposed to do.

The prizes were given away by Mrs. Clark, and some of the girls took two or three, and one girl four prizes.

Travelling is not ideal in these days, when, in order to be able to take in a five miute visit to the Dentist in Lahore enroute, it took 44 hours to go from Sargodha to Pathankot. Forty hours was the best I could make it on the return trip, without planning to stop anywhere."

PASRUR. "All in the school are enjoying health and prosperity. The results of our Bible Examination and Inspection were very good. Our Grant for the coming year has been increased Rs. 167, and we will doubtless receive a larger number of Government scholarships this year for our upper classes are much larger.

The health of the girls has been good all winter, having had one case of measles and three cases of mumps as the extent of contagious diseases. Could you see the amount of food that the girls consume in the course of a month, you would agree that they are in good health! Some of the food bill alone amounts to more than we receive from the mission for all expenses. Our finances are quite low at present, but the Lord has always provided for us so we can still trust Him for what we need. We are hoping to get some new girls next week when school reopens, and we are still hoping that before long we will have 150."

GURDASPUR. "March was a very busy month in Gurdaspur—teas, dinners and jalsas for the Gordons were the order of the day prior to their departure for the homeland on furlough. They are surely very much loved by all. Last week the gentlemen of the city gave a

jalsa, which was a very pleasant occasion. I think they truly do appreciate what Dr. Gordon has done, and what his life has stood for during the last 25 years.

Last week the Board of the Home for Women met here, and put in a day and a half considering things in connection with the work. We were so glad to have Mrs. W. J. Clark with us at the time. She represents the Presbyterian Mission on our Board, and took a keen interest in all the deliberations.

Every one, big and little, in the Home is rejoicing that all passed in the yearly examinations. As a reward all the women but one attended the Presbyterial in Pathankot."

JHELUM. "Since coming in from camp we have been carrying on the financial drive for the New World Movement in our congregation. The sum assigned to us by the Presbytery was Rs. 3000. It seemed to us that this was too low a figure, and we prayed that the hearts of the people might be opened to give abundantly of their store. After devoting two Sabbath services to Stewardship we opened the campaign with a jalsa on the mission compound where the details of the campaign were explained and where the majority of the pledges were signed. We were wonderfully encouraged by the zeal with which some of our village Christians gave their tithe. Feeling that a separate drive might confuse our people, we asked them to renew their old subscriptions and add to them what they could for the New World Movement. The total sum subscribed was Rs. 8000, Rs. 4000 of which will go to church work and Rs. 4000 for the New World Movement. Of this sum two thirds has been pledged by the Indian Christians."

RAWALPINDI. Mr. Heinrich writes, "There is not much of a story to tell about our New World Movement financial drive in Rawalpindi Presbytery. During our whole winter's work the matter of the Presbytery's Financial objectives had not been mentioned even in the committee meetings. We had concentrated on our prayer and evangelistic objectives. We never had a winter when the hindrances in the way of our evangelistic campaign work seemed greater than they did this year. However we finished the best campaign week we ever had on March 5th. A week later Presbytery met and the question of the canvass came up. All the information we had was that the idea of the canvass had been given up for this year in the other Presbyteries.

Our allotment was almost 60% of an increase over the regular congregational budgets for the coming five years. The mention of our share almost stampeded the Presbytery. After an evening of prayer and heartsearching, we decided that, since the famine and other special conditions existing in the other parts of the church didn't exist here, we were called on to go ahead. The allotment of Rs. 12,000 was divided among the three congregations, Rs. 6000 to Rawalpindi city, Rs. 3000 to Rawalpindi Cantonments, and Rs. 3000 to Jhelum. All reports were to be in within two weeks. Before the two weeks were up all the congregations were reported over the top. None of the canvasses are as yet finished. The total figure reported is over Rs. 15,000. Each congregation will likely pass its quota by 1000 rupees. In Jhelum the New World Movement pledges are almost 100% increase over the regular budget.

We have again had to confess before the Lord our little faith, and to thank Him for His wonderful faithfulness."

The Evangelistic Campaign carried on in Rawalpindi Presbytery for the last five years prepared our congregations, in a way, for taking up the New World Movement program; and teaching on prayer and stewardship have been going on constantly all the year.

The first evidence of new life among the women was increased amounts given in dues in the missionary society. Then the largest Thank-Offering ever given, and that right in the midst of our campaign for pledges for the New World Movement. The men and the women both had a mind to give. The allotment which was our share in Presbytery's Rs. 12,000 was Rs. 3000, and when we went over the top with Rs. 1300 as a

surplus, our hearts were all made exceeding glad."

RAWALPINDI. Miss Lawrence writes of the New World Movement work in the II Church or congregation in the Cantonments. "The Cantonments of Rawalpindi is a very difficult field in which to work, because of the migratory state of the people, and the New World Movement has been a blessing to all.

PRESBYTERIALS.

SIALKOT. Miss Whitely writes, "We had a splendid Presbyterial in Sialkot. It was entertained at the Memorial Hospital. The reports for year were very encouraging. At least 12 new societies were formed and only one died. The banner came to the Pasrur Society this year for the largest increase in Membership, yearly offerings, and Thanks-Offering. Our latter increased from Rs. 80 of the year before, to Rs 223. The Presbyterial's Thank-Offering for the year, amounting to Rs. 672 was given to Dr. Charles for his hospital in Gurjranwala. We decided that that of the coming year should be given towards building the ward for Christians in the new Hospital at Taxila. The increased giving surely marks a rising degree of spirituality, for without the latter no one is very ready to part with his money for the Lord's work. Mrs. Maula Bakshsh of Sialkot is our new President, and after the splendid address on, "The Fullness of the Spirit" which she gave us, we have no fears as to her ability for being our head."

RAWALPINDI. Miss Logan writes of the Presbytery in Rawalpindi. "Rawalpindi Presbytery lies on the Northern Frontier of our Mission field, where the population is 90% Mohammedan, and congregations are builded slowly. For many years our Presbyterial Society was composed of the church at Jhelum and one at Rawalpindi, 75 miles further north, and we held our yearly meetings turn about.

A few years ago the second church of Rawalpindi was organized. Still later the nucleus of another congregation took form when a little band of missionaries and Indian helpers were sent to that outpost of our Field, Campbellpore. Last year the Christian District of Sargodha, which is our nearest neighbor on the South, became affiliated with us, so our Presbyterial this year was one of unusual interest. The meeting was held April 18 and 19, and the women of the II church, Rawalpindi were our hostesses. It was too hot to hold night meetings indoors, but an open tent on the lawn in front of the mission house was a pleasant place for the evening service, and the breeze that sprang up (though it somewhat disturbed the lights) brought welcome relief after the long hot day. Mrs. Anderson kindly opened her home for the all-day session the day following.

There was a good devotional program, and the routine of the business was much the same as at similar meetings at home. Mrs. Fazl Ilahi presided with dignity and grace. To make it easier for the women of the first church who had some distance to come, and also for the village women who attended, the ladies of the II church had arranged to serve the noonday meal on the spot. About 70 women and children enjoyed this hospitality, and the Indian dishes of spiced rice and curry were much enjoyed by all, as well as the fellowship of the hour. Tea was also served at the close of the afternoon session.

One feature of the meetings was the interesting report Miss Cleland brought of the last Women's General Missionary Society Convention at Home. The upturned faces of the Indian women, and an occasional smile, told how keenly they enjoyed hearing about the work, and particularly about the manner and life of their sisters in the far away land. How much alike women are the world over!"

GENERAL. The following items are from Miss Mary J. Campbell telling of her work for the W. C. T. U. after she left the Punjab in the Fall. "Since leaving the Punjab I have had two most interesting months, January and February, in East Bengal and Assam. I worked in 12 different centers, held 44 meetings, organized 8 W. C. T. U's with a membership of 241, also 3 Blue Ribbon Units each with about 100 members.

Best of all Assam has been organized as a division. We now have seven W. C. T. U. Divisions in India.

My work was among Australian and English Baptists and the Welsh Presbyterians. I had the very blessed privilege of attending the Welsh Assembly in the Khassia Hills, in a Christian village 41 miles from Shilong. How I longed for you to see with me that great audience of 7000 Christians on Sabbath February 20th. Their chapel which holds only 700 could not seat them, so they sat in rows in the sloping churchyard. What a sight it was! There were three services each three hours long, and not a sign of restlessness, not even a baby cried. I have not seen such a well dressed audience anywhere in India—women dressed so modestly—from head to foot in lovely silks and woolen garments, and some had on very handsome jewelry. All seemed able to read, and how they sang! Some of the audience were college men and women, all natives of the Khassia Hills.

On the 19th the formal ceremony of the union of the Welsh Presbyterian Church with the Presbyterian Church of India took place. By this union 51,885 members have been brought over the great Presbyterian body, and the number of adherants which also came over is 58,726. Our own Mission is now the only one of the 13 Presbyterian Churches in India not in the union.

I am now in Bombay. I have had some rather important meetings here. I am to help in a conference on "The Excise Program of the New Council." I also have a union meeting of all Churches, (ladies only) to form a W. C. T. U. I have a full program in Indore, Central India, March 23-27. A Christian Mela is being held at that time and I have been invited to speak on Temperance, Missions, and the Ministry of Young People. For good health since leaving the Punjab, I do thank our Heavenly Father. Don't forget to pray.

Since writing the above Miss Campbell has been in Rawalpindi, attending the Conference of the Punjab W. C. T. U. The Conference was happy to secure her attendance, and she helped to make the meetings a success. There was one public meeting, one meeting for delegates and visitors in which the business was transacted, and one meeting for women alone. One of the leading men of the city presided at the public meeting, and aroused a good deal of enthusiasm by saying that he was about to present a resolution in the Municipal Committee to have the city vote on Local Option. He has been known as a strong upholder of Temperance, and it is thought that his opinion will carry weight in the Committee. The meeting for women was a most enthusiastic one. Miss Campbell spoke to them on how they as women could help along the cause, and they were all unanimous in agreeing to all she said on the subject of temperance.

THE SYNOD OF THE PUNJAB.

The meeting of the Synod of the Punjab is always a time of spiritual uplift to the Indian Church. Though most of the members have to pay their own way, and distance and increased fares make the expenses heavy, very few fail to be present.

The report of the New World Movement was one of the interesting items on the program. There were some discouraging features in this report. Some centers had failed to get their forces organized. On the whole, however, the movement showed progress. The report from Rawalpindi Presbytery that the amount allotted to them was over subscribed by 25% aroused much enthusiasm. This was the first Presbytery to make the drive for financial part of the program, and many delegates who had become discouraged, hearing of this success, went home determined that their Presbyteries should not fall behind in the race.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE ANNUAL REPORT.

Have you read the Annual Report? Have you been impressed with the volume of a year's successful Missionary advancement. One consuming thought abides with the reading of the July number; it is the most encouraging record of the most devoted work of any year since the organization of the Women's General Missionary Society.

It is no unusual experience to have some departments excel because of some special feature brought forth and thereby bringing up a good aggregate for the year. But to have all the departments under the care of the Women's Board of Directors to exceed any previous year is certainly a cause for thanksgiving.

One of the most substantial items of interest was the increased number of women and young women who are studying missions.

Missionary literature and Mission study classes will surely bring substantial interest and support in behalf of our own and world wide Missions.

The Junior work of the year was most encouraging and it is the hope expressed that the growing interest of young women in the mission work of our church, will develop leaders for the Junior Missionary Society.

The splendid reports were received with untiring interest and much enenthusiasm at the Fort Morgan Convention. Delegates had much to report that was encouraging. We believe delegates can do a great deal during the year to continue the growing interest of the women. It will be a serious disappointment if the reports of 1922 fall short of this year. It need not be so.

If all the women membership of the United Presbyterian Church could be brought to realize the privilege of service through the splendid organized work of the Women's General Missionary Society we could then depend upon any devotion required and countless prayers would connect the work to be done with the worker waiting for the opportunity to serve. What a purpose worthy of life!

The volume does not show all the labor in all the departments throughout the year and in every field and station. To the great host in the home land and in our foreign fields the pages of the Annual Report are illuminated with love and service.

* * *

A CHARACTERISTIC FEATURING OF OUR CHURCH FARTHEST WEST!

Among the unique exhibits at the Convention, was the display from our western coast presbyteries (safely corralled by the Fort Morgan Committee, in a large glass case). There were piles and piles of California's golden fruit, from Los Angeles Presbytery; a ten pound box of cluster raisins and two boxes of prunes from San Joaquin and Santa Clara valleys—these spoke for San Francisco Presbytery.

Logan berry juice from Oregon and "Tru-Blu" wafers from Spokane, furnished a refreshing feature of first night's social hour.

Puget sound had planned to send salmon, their world famed product, but the season was too far advanced, so a case of delicious jams, suggested another industry for which the "Sound Country" is noted. All these delectables were duly sampled and enjoyed by the Convention company, and while the Morgan women had generously placed in front of this far-west exhibit the lines "OUT WHERE THE WEST BEGINS," it was generally conceded "the West" really begins right there in the hearts of those Fort Morgan people who demonstrated it in characteristic fashion, and with loving tactfulness, ministered of their best in His Name, and "this also, which they have done," will be spoken of as a fragrant memorial of them long after the Convention has passed into history.

JEANETTE C. ALTER, Field Secretary.

WOULD YOU KNOW? THEN READ.

In behalf of two races this special number is devoted. How do they differ? Where did the Negro come from? Was it willing or unwilling emigration? Where did the American Indian come from? Have either race received their rights to American citizenship? What is said of the Negro in Africa; especially concerning women and children? In what way has the Negro been benefited by his enforced emigration to the United States? Can you see the hand of God in behalf of the African race? Has the Indian been treated worse than the Negro in the United States?

What does Mrs. Maud Cotton write of the value of the Christian home? What testimony is given in behalf of Sabbath observance? How in contrast with narrative of Sabbath desecration? What does one writer say of the Negro in Agriculture? Is there a reason for the Negro leaving the South?

Who is Cato Sells? What does he say in behalf of the Indian? What did the late Hon. Franklin Lane say of the "Indian Problem?" What kind of people should teach the Indian? What grievance has the Indian toward the so-called American people? What are some of the hinderances to their confidence in the U. S. Government? What is the "peyote" habit? Is a bad Negro any worse than a bad white man? If the Negro had come unwillingly to the U. S. what just claims has he for citizenship? Read carefully! The Negro his right to world citizenship" in this issue. Where are our Freedmen Mission stations? Locate them. What is said of need of our own hospitals in our Freedmen Missions? How many hospitals have we? How long since the Women's Board assumed Knoxville College Hospital? For whom is it named? What does Miss Ferguson write of nurse training? Why should the Nurse have a good education? Do you know of the wealth of the American Negro? Of all the trials experienced do you know a race more religiously inclined than the Negro? What has made Avalon High School so happy?

What Missionary is doing notable work in behalf of Temperance in India? How many Missionaries will go to foreign fields for their first term this fall under care of our Women's Board? How is the United Presbyterian Church linked in Christian responsibility with Africa? What message has Mrs. O. H. Milligan in this issue?

What is planned for the last week in October?

What is the quoto for your Presbytery?

Since preparing this "Question and Search" page for the Magazine readers, "A Climbing Race" by James G. Hunt, D. D. appears in the United Presbyterian, August 11, 1921 issue. Read the splendid article and make your own "quiz" for use in the study of this Freedmen Mission Number.

Editor, W. M. M.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

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A GOOD EXAMPLE.

In 1920 Egypt's societies gave a larger thank-offering than any one of thirty-six Presbyterials in the home land.

India's Christian women gave more than any one of seven Presbyterials in the home church.

OUR HONOR ROLL.

For this year eighteen Presbyterials are on the Honor Roll for having had a thank-offering and reporting same on time from all societies within their Presbyterials. They are as follows.

Argyle, (second year)	32 Societies
Beaver Valley	49 Societies
Big Springs	18 Societies
Caledona	49 Societies
Chicago (Second year)	26 Societies
Cleveland (Fourth year)	54 Societies
Colorado (Second year)	26 Societies
Deleware (Second year)	26 Societies
LeClaire (Second year)	6 Societies
Monongahela	120 Societies
Omaha	11 Societies
Rock Island	30 Societies
Sidney	15 Societies
Spokane	14 Societies
Texas	7 Societies
Uncompraghre (Second year)	3 Societies
Wisconsin (Third year)	12 Societies
Xenia	29 Societies

Would you like to have your presbyterial on this Honor Roll next year?

Every society in the presbytery should have a thank-offering and as soon as the thank-offering is over the thank-offering secretary of the society should fill out the blank she has received from the thank-offering secretary of the presbyterial and mail at once to the address of your presbyterial secretary that will be found at the top of the report blank.

We have heard of some presbyterials whose every society held an "Ingathering" but the secretary failed to report same so did not gain a place on this Honor Roll.

PREPARATION FOR OUR NEXT THANK-OFFERING.

God expects Thank-offerings from His people: "Come near and bring Thank-offerings into the House of the Lord. 2 Chron. 29:31.

He wants us all to give: "None shall appear before the Lord empty." Ex. 23:15.

He wants us give liberally: "Everyone shall give according to the blessing of the Lord Thy God which hath given thee. Deut. 16:17.

Freely ye have received, freely give. Matt. 10:8.

He desires a free will offering: When ye offer a sacrifice of thanks giving unto the Lord, offer it at your own will. Lev. 22:20.

He expects the best: "Honor the Lord with thy substance and with the first fruits of thine increase. Prov. 3:9.

THANK-OFFERING QUESTION BOX.

Is there a question about the thank-offering that you would like answered? We want this department to be helpful to all readers. We can not know all your problems and maybe could not answer them if we did know. If we can not answer them we may be able to find some one who can.

Beginning with the October Magazine we hope to have at least one half page devoted to answering questions asked by our readers. Watch for the "QUESTION BOX." If you do not find it in any number it will mean that there are no questions in any one's experience in the thank-offering work.

Then your secretary will be at liberty to ask of you any one of the many questions she would like to have answered. Let us make the "QUESTION BOX" in this department interesting to all. If so we must have questions. If you have one or more send them now to the home address of the Secretary, 805 Taylor Ave., Avalon, Pittsburgh, Pa.

THE WORLD CALL.

Several have asked if the pageant given at the Fort Morgan convention on Thank-Offering night will be printed that societies may use it this fall.

We had expected it to be on sale at the convention but the condition among the printers made that impossible. We have the promise that it will be printed within a few days.

Orders will be filled as soon as the pageant is received.

A REQUEST.

Very soon societies will be ordering the supplies for the coming Thank-offering. PLEASE send all orders to 905 Publication Building, Pittsburgh, Pa.

All supplies are there, and all orders must be filled from that address.

To receive prompt service and lessen work of your secretary, PLEASE remember this request.

Also send in plenty of time. Orders are filled the day they are received, but sometimes the mails are delayed.

INCREASE BY SOCIETIES.

Of the 1462 returned blanks from societies, 867 report an increase of offerings, being 276 less than that reported the year previous.

On the Honor roll for doubling their offerings of 1919 are 53 women's and 39 Young Women's Societies, being 67 Women's and 10 Young Women's less than the year previous.

On the Junior Honor Roll for having averaged one dollar or more per member are 182 societies an increase of 69 over last year.

GLEANINGS FROM ANNUAL REPORT.

All have read the report as found in the July number of Magazine. You have noted the amount given by each presbyterial. Also the statement that of the fifty nine presbyterials reporting fiftyone of these made an increase over the amount given the year previous. The Thank-Offering bearers as they presented the offering during the Thank-Offering service at Fort Morgan also announced the amount of the gain of their presbyterial. Only a few of our readers were privileged to attend this convention so we will pass on this part of the service that all may be informed. THIS IS NOT THE AMOUNT OF

THE OFFERING OF THE PRESBYTERIAL BUT THE AMOUNT OF THEIR GAIN OVER THE PREVIOUS YEAR.

Albany	$ 147.78	Keokuk	$ 227.38
Allegheny	4252.54	Kiskiminetas	597.89
Argyle	106.30	Lake	759.75
Arkansas Valley	48.84	Los Angeles	762.38
Beaver Valley	1084.00	Mansfield	130.09
Big Springs	325.13	Mercer	261.34
Boston	125.00	Monmouth	37.02
Brookville	278.14	Monongahela	4090.91
Butler	1018.89	Muskingum	84.23
Caledonia	64.00	Ohio First	761.93
Cedar Rapids	566.55	Omaha	33.63
Chartiers	2333.77	Oregon	108.89
Chicago	231.35	Pawnee	204.61
Cleveland	799.21	Philadelphia	678.75
College Springs	359.60	Rock Island	131.40
Colorado	718.77	San Franscisco	141.32
Concordia	8.67	Sidney	47.62
Conemaugh	384.42	Spokane	50.01
Deleware	459.14	Steubenville	244.50
Des Moines	444.00	Tennessee	42.47
Detroit	314.04	Uncompaghre	85.56
Garnett	269.85	Westmoreland	1640.16
Hudson	376.44	Wheeling	846.65
Illinois Southern	154.00	Wisconsin	97.51
Indiana	154.00	Xenia	805.46
Kansas City	645.92		

Is YOUR PRESBYTERIAL in this list? If so put an extra gift in your Thank-Offering box today and resolve that it will be put on the list of pres byterials that made a gain when the next report is given.

If the name of your presbyterial is not in this list will you not determine just now that it will be found there in the next report.

EVERY PRESBYTERIAL ON THIS LIST IS OUR DESIRE FOR THE COMING YEAR. DO YOUR BEST that we may all realize this desire.

Do not wait! Begin today to make our next "Ingathering" better than any previous one for the need is great in all departments of our work.

You are enjoying God's richest blessings. Let all peoples in all countries have the opportunity of hearing of Jesus the Savior.

Now is the time to plan and work for an abundant harvest in the 1921 Thank-Offering.

IMPORTANT NOTICE.

At the regular meeting of the Board held July 19, 1921, it was decided that on account of the extremely high cost of printing, due largely to the continued printer's strike, it would not be advisable to print the Statistical Report this year.

Therefore, will all presbyterial corresponding or recording secretaries please notify all newly elected officers in her presbytery of their election.

MRS. J. D. BROWN, Statistical Secretary.

15 North Fremont Avenue, Bellevue, Pa.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

NEW YOUNG WOMEN'S SOCIETIES.

Westmoreland Presbyterial, East McKeesport, King's Daughters Missionary Society, 20 members, Pres. Miss Elinor McCormick.

Lake Presbyterial, Utica Y. W. M. S., 10 members, Pres. Miss Margaret Nelson.

Idaho Presbyterial, Young Women's Mission Circle, 6 members, Pres. Mrs. Eva Higgins.

Have any more organizations been formed since the year's report was closed at April 1st. If so, please report promptly to the presbyterial Y. W. Secretary.

Foreign Special—Support of Pasrur Girl's Boarding school. Amount asked for $4,350.

Home Special—Salaries of Miss Johnston, Superintendent Jubilee Hospital, Henderson, N. C., Miss McMillen, Matron of Frenchburg, Kentucky, Miss Laura Sawhill, City missionary, Spokane, Washington.

Amount asked for $2,400.

Each society is requested to furnish $1.00 per member for the year.

THE YOUNG WOMEN'S SPECIAL WORK.

While it has already been announced that the special work has been changed somewhat as to object, a repetition will not be amiss. In the foreign field, we are to furnish the support for the Pasrur Girl's Boarding School, $4350. This school is known as the "famine orphan school," the children having been gathered by Miss Emma Dean Anderson and carried to a place of food and shelter. Every young woman who is enrolled as a member of a missionary society will want a part in this work. Only recently has this school come under the care of the Women's General Missionary Society.

Jubilee Hospital is again to find help at th hands of our young women. The salary of the superintendent is to be paid by the young women. This hospital does very creditable work and Miss Johnston has done her share towards making this possible.

Just to say "Frenchburg" catches the ear of the women of the church. The faithful matron, Miss Elizabeth McMillan is to be another of our special workers.

Many of our Young Women's societies are located in cities. All such young women know the need in many quarters of the city. Miss Laura Sawhill of Spokane is a city missionary and we are to have the honor of furnishing the funds for her salary. Won't you be getting a lot for only $1.00 per member?

It should be stated that $2400 will be required for these salaries. The total requirement is $6750, or $1148.50 more than last that raised last year. This amount can easily be realized if every society sends funds at the rate of $1.00 per member, or 2 cents a week for each person. We have a record thus far of going forward. Make this year a notable one.

YOUR TURN NEXT.

Two more responses to the question, "Who is the oldest?" In the order rereceived—1st Allegheny, 1903; 1st Xenia, 1887; Taylorstown, 1886 or 1887. The first article is found in the June number of the magazine. Find the other two in this issue. Who will be next? We wish to say thank you in this public way to those who have responded so promptly to the request.

THE MONTHLY MEETING OF THE U. D. CIRCLE OF THE UNITED PRESBYTERIAN CHURCH, MIDDLETOWN OHIO.

What a disappointment to the young women of our church if the second Tuesday of the month is passed by without meeting together to enjoy the benefits and sociability derived from our Mis-

sion Circle. Although our society is but a year old, it is one we are proud of. We were organized in March, 1920 and celebrated our 1st birthday March, 1921.

One of our aims when first organized was to make our meetings as interesting and helpful as possible. In order to do this we have tried each month to add something new to our meetings and we feel that we have succeded although we are on the lookout for new ideas.

Our meetings are held in the dining room of the church, dinner being served at 6:15. Our reason for eating our dinner at the church is to enable the girls to come direct from work to the meeting.

The entire meeting is held around the table, thus making us like one big family. It is a social good time that we spend during the dinner hour getting acquainted with any strangers who might be present, and discussing things that have happened since the last meeting. A committee of four is appointed each month to prepare the dinner and each girl pays for her dinner which amounts to not more than 25 or 30 cents each. No one objects to paying this price because the dinner is well worth it. For an idea of the kind of dinners we have, the following is our menu for the May meeting: Pork roast, dressing, gravey, mashed potatoes, deviled eggs, bread and butter, coffee and ice cream and cake.

Immediately following the dinner the meeting is called to order by the President. The scripture lesson is read by the Devotional leader appointed each month to lead the devotions and prayer is offered by members of the society. At this time any special music or talks that have been prepared are renderd. The meeting is then turned over to Mission study conducted by a leader which is also appointed each month to take charge of the mission study. She in turn appoints several members to assist her in the study. After papers or talks are given by those on the program, a general discussion by the whole society follows which is very interesting and helpful.

After the program the meeting is open for business. The scretary reads the minutes of the previous meeting and calls the roll, each member responding with a Bible verse. From one to two hours is spent planning work for our society and hearing reports from the different committees.

After all business is completed the dishes are washed by a dish-washing committee appointed each month.

We can truthfully say that each meeting has meant a great deal to us, not only in a social way but also in a spiritual way. They have been the means of bringing our young women together and in bringing us in closer contact with the Women's Missionary Society of the church. We now work hand in hand with them feeling that they are our guide. It was in our meetings that some of our young women offered their first public prayers, gave talks and took an active part for the first time in such an organization. The thing that has beeen the most helpful to us is the study of missions. We have been drawn closer to missionary work and are now able to see the great need for workers both in our own land and in the foreign fields. May the good work continue in all our societies.

MISS EFFIE WILLIAMS, Secretary

WHO NEXT?

To the question asked in the May number of the Women's Missionary Magazine as to the oldest Young Women's Missionary Society permit me to answer by giving the history of the one organized in the First United Presbyterian church, Xenia, Ohio. In the year 1878 having resigned as teacher in the Public Schools and limiting my energies to one family, I was impressed with the idea of organizing on my own responsibility a Mission Band from the little tots in the congregation and some little friends in the neighborhood. Dr. T. H. Havana, the pastor gave kindly encouragement and it was soon pronounced a success.

Xenia Presbytery was then without even a Junior Society so that when the question arose for such an organization the First Church's "Mission Band" was ready to respond and I was appointed by the Session as leader. This was in 1881.

A constitution was adopted and signed by 39 members and the name was changed to "Young Christian Workers" and they certainly lived up to the name in every particular. Time went on, the orginal little tots had become young ladies. Juniors were increasing in numbers and a division was necessary, the young ladies assuming the name of "The Alledena Missionary Society of the First United Presbyterian Church," honoring a missionary from the congregation.

Miss Ella Kyle located in Egypt and Mrs. Edna Patton Morrison, a charter Junior, located in India, the name formed by rearranging first names. This was in 1887 and continued under this name until 1895 when charter members entered the Women's Missionary Society and the name "Alledena" was changed to Young Woman's Missionary Society and I resigned as leader in favor of the pastor's wife then Mrs. R. G. Ramsey.

It will be impossible for me to convey any idea of the pleasure I received as leader of such a noble band of church workers; every plan proposed performed so willingly, cheerfully and for the advancement of Christ's Kingdom. Quite an amount of money was obtained from luncheons, entertainments, etcs. and devoted to Missions. A room in the seminary was beautifully furnished and named the "Alledena Room" in memory of two of the members; Misses Leila McDill and Sophia Kelso who met such tragic deaths in a railway accident. This was the only sad event in the whole history of the Society. The Bible instruction and Church History studies were especially helpful.

I am following the career of the charter members and know all are usefully employed. Seven have had the title "Mistress of the Manse." We are all on friendly terms and one, Mrs. Mary Porter Kyle made me a life member of the Women's General Missionary Society a few years ago.

MRS. E. H. CARRUTHERS.

In answer to the inquiry as to the earliest Young Women's Missionary Society, I submit the following:

During the pastorate of my father at Taylorstown Pa., Presbytery of Chartiers, my mother, now gone to the "better land," organized the girls of Taylorstown United Presbyterian congregation into a missionary society. Its name was the Young Ladies or Young Women's Missionary Society. This was in either 1886 or 1887. Several years afterward the constitution was altered contributing members.

This society is still extent.

LILLIE BLANCHE PROUDFIT.
Washington, Pa.

SPECIALIZE OR NOT?

This is the day of specialists. Although a physician may know how to treat both ear and eye diseases, professional courtesy may not permit him to relieve a patient suffering from ear trouble because the word "ear" is not on his signboard. Should the eye need attention he is glad to care for it at a certain price, but the ear pain must get its relief at another certain price, from a specialist in that line.

The specialist is not confined to one line of endeavor. Every profession has a list of specializations. Nor is the one of mature years the only one who specializes. There is a growing tendency to permit and even encourage young people to specialize in high school; to choose a course which leads to a special line of work. The wisdom of this may be doubted in many cases, the experience of youth being so limited as to make it illy prepared to choose for mature years. The same thing is found when the question of college arises. The foundation of learning is not built so high as it once was. The superstructure, the special or technical course is being decided so early that the technical schools receive the youth in the teen age and general education is being neglected.

It is not infrequently stated that little literature of the highest merit is being produced these twentieth century days, this observation coming from those who are judges of literature and are engaged in selling it. May this scarcity of good

literature not be due in part to a lack of early preparation along general lines?

Loud is the cry for men and women who can think on their feet; for those who have ideas and who can weild the public mind to a right cause by convincing words and manners. The church is bemoaning her shortage of ministers and the mission field is begging for workers, those fitted to be ambassadors. Alas! so few have laid a foundation which qualifies them to answer the calls. The school age has not been made one of a deep and broad foundation.

"Do not specialize too much lest your strength becomes your weakness." Wise words! We are reminded of a young woman who deemed it unnecessary to become proficient in English because her life was to be devoted to music. Her one regret now is that she was not persuaded to carry other studies with music. Lacking in poise and expression which are acquired by broad study and definite application, the musical career has been sadly hampered. The strength she sought by specializing has turned to weakness.

Even a missionary organization may specialize to its detriment. Especially is this noticed among new organizations. There seems to be a thought that ordinary missionary work must be dull and prosy for so often the request comes for some new thing to do or to work for. Knowing well how to perform a task makes it interesting. Doing a thing over and over causes you to know well how to do it. How then can doing special things all the time interest your organization in the real work, that which is already undertaken and must be supported or it will fail? A narrow conception of a work will ultimately cause its defeat.

There is a place for specialization. The up-to-dateness in every profession these days makes it impossible for one person to practise every line in his profession. He must chose. The same thing is true in lines of Christian service, in a measure at least. There is a need however that every one be broad enough to allow for a point if he wishes to specialize. First breadth, then specialization.

In a missionary organization, the purpose of the special in many cases is to enthuse the membership to a stonger interest. "Enthusiasm can set the embers glowing. But only work—real work —can keep the fire going." I. B. L.

ON ACTIVE SERVICE.

During the last few days as I paused to rest naturally my mind would travel back to my friends at home and I wondered what you were doing and if you were having such a variety in your work as I am having in mine. I never have a chance to feel dull or lazy here for there are always so many different things to be attended to and so many different persons desiring to tell you their story and to receive help and encouragement. May I tell you of the experiences of one day and of the wonderful opportunities we have of living in the lives of our friends here?

Yesterday I came out of my room at seven o'clock for breakfast and after breakfast we had prayers. I then hurried to my room to write two important letters which should have been sent off the preceeding evening. As I sat down to my desk I noticed that the lamp had smoked the night before and my desk and book-case were covered with soot and so I proceeded to dust the room first. After sending the letters off I then outlined the work that I wished to do during the next six months in Arabic and studied some so as to be ready for my lesson when the Shiekh should come at nine o'clock. After the lesson at ten o'clock Mrs. McLaughlin and I talked over the plans for entertaining the Sultan when he should come to Benha next week, then Mr. McLaughlin went down town to talk with the Mudir (the Chief man of this province) about this plan and I went for a visit in the school.

I soon discovered that my visit in the school was not going to be as satisfactory as usual for I had been absent from Benha for ten days attending the Winter Meeting of Association and the children had taken advantage of my

absence and were rather obsteperous and so discipline was necessary in nearly every room. At last I visited the Kindergarten—a little oasis of joy and sweetness. How I wish I could tell you what a blessing it is to these little children. There were twenty-three tots sitting on the floor around the circle and the teacher was telling them the nicest little story about a little girl who was never satisfied with what she had. There they sat as still as mice drinking in every word the teacher said and every little while a little one would speak up and offer her interpretation of the story. I can never tell what this Kindergarten means to me; suffice it to say that when I get homesick or lonesome or discouraged and feel that my life is not counting for much I put aside the work I am doing and go down and sit in the Kindergarten for awhile. After sitting there listening to their recitations and seeing their sweet smiles I have never failed to come out with renewed courage and thanking God for this blessed privilege of working for my little Egyptian Sisters.

I then left the school and came up stairs to study again but found a guest present—a Serbian—who had come to Alexandria some months ago in search of work but found none and so was wanting to get to Port Said. As his money was gone and he was hungry he came to the American Mission for help. This was given and he went on his way rejoicing.

Pastor Zikri who is wanting to build a new church in Baliana—upper Egypt—then called and was asking for financial help for his church. As I had already heard of his zeal and for the great need of a new building in that district I also promised help to him.

Before I could get down to my desk to study again one of our Muslin Converts came in to tell of his troubles. He had married a Coptic wife about eighteen months ago hoping to get much help from her in his Christian life as well as in winning his own parents and brother and sister to Christ. She has been a sore disappointment to him but he has borne it very patiently and never once complained until yesterday and then he could not keep quiet any longer.

Before he left the Evangelists came in for a Bible lesson with Dr. Philips so we visited with them for a few minutes and asked about their work. Then I slipped off to my room for a few minutes work before the dinner bell should ring.

After dinner I went to my room to rest for a while before going forward with the remaining work of the day. At three o'clock the girls of the school came up for me to help them with their sewing. Some were making aprons, some dresses and some underskirts. This is the time that I enjoy the most for I can get so near to my older girls. Only one or two come to me at a time and as we sit down on the divan together and I show her how to do her sewing she opens her heart to me and tells me of the work she wants to learn to do and the things she wants to make before she leaves school and then gradually we begin to talk of the deeper subjects. During the last month while we were sewing the girls have talked to me of their Christian Lives and two have asked to be taken into the church. Can you blame me for feeling that some of my happiest experiences out here have been those connected with the girls in the sewing classes?

Before the girls had all left the Chief of Police came to insist that we entertain the Sultan in our schools. He said that the repairs would not be extensive—that sixty or seventy pounds ($300.00 or $350.00) would cover the whole expense. He argued the point for more than an hour but failed to convince us that we had the money for the work. As he went then two of my teachers came over with their new dresses and we talked "Styles" and "Sultans" until supper time. Then I promised to cut out the dresses for them on Friday evening and help them make them on Saturday. Then the supper bell rang and before we had finished eating the teachers of the Boy's School came in for consultation and to talk over the plans in their work.

After they left I rushed to my room to finish writing my home letter which I had started the week before and at last went to bed at ten-thirty—tired and

happy because I had had the privilege of another full day of service. Truly it can be said of us out here that we

"Live in a house by the side of the road,
Where the RACE of MEN go by.
The men who are good and the men who are bad,
As good and as bad as I"

JEANNETTE LOIS MCCRORY.
Benha, Egypt.

A MEMORIAL SERVICE.

It was an afternoon of quietness and and reverance when the students of Cairo Cirl's Collge gathered in the chapel to honor the memory of Eugnia Lee, who for one year had been their friend and teacher companion.

The nature of such a service had been thought of, but owing to a full schedule in school activities, plans for such a meeting had really not been considered until the suggestion came from the girls themselves.

At this time arrangements were being made for a two weeks series of meetings and it seemed that one afternoon during this time would be a very opportune occasion for the memorial service.

On the afternoon of April first, relatives and friends of Miss Lee in the Mission, teachers and pupils met for this special service. The chapel was beautifully but simply decorated with daisies, ferns and palms. Short addresses were made by Mr. Boyd and Mr. Quay, the latter presenting the College library the tribute of love and esteem, purchased by the pupils and Alumnae friends of Miss Lee.

The memorial offered is one of which all are proud, especially because the girls shared the responsibility of collecting the money which amounted to one hundred and seventy dollars and with which was purchased a solid oak bookcase containing five shelves. On the upper panel is a bronze plate on which is engraved "In loving memory of Eugenia A. Lee, from her pupils," contributed by Miss Atchison.

This tribute occupies a well chosen place in the library and as soon as possible it is hoped that it will be filled with the best literature.

It may be interesting to readers to know that all Eastern nationalities represented in the College came together to honor one of a Western nation. In the chapel were Egyptian, Armenian, Syrian, Russian, Italian, French, Hebrew, Greek and Persian girls, but are they not all one in Christ Jesus?

MARGARET CLELAND.
Cairo, Egypt

STUDY FOR THE MONTH.

SEPTEMBER

FREEDMEN AND AMERICAN INDIAN MISSIONS.

The Lord shall reign forever, even thy God, O Zion unto all generation—Praise ye the Lord.

Bible Reading—Psalm 147.

Roll Call—Facts from these mission stations.

Freedmen Missions.

1. The Negro.
   a. His Present Attitude Toward Progress.
   b. Some of His Recent Achievements.
   c. His Right to World Citizenship.
2. Christian Contribution—through the Women's General Missionary Society of the United Presbyterian Church— to the Negro's Education.
   a. Schools.
   b. Dispensary and Training for Nursing.
   c. Farm for Teaching Practical Methods in Agriculture.
3. The Negro as a Producer. The Ministry of Agriculture.

Our American Indian.

1. The Goal of the Indian Bureau.
2. Factors in the Indian's Development.
3. Hindrances to the Indian's Development.
4. The Indian Service an Opportunity.
5. The Society of American Indians—Its Functions.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Foreign Study Text Books and Helps.

1921—1922.

Facts and Folks in Our Fields Abroad.
Senior—Price, Cloth 75 cents; paper 50 cents.
The U. P. Trail—Junior.—Price paper only 40 cents.
Missionary Lessons for Youngest Juniors.
Price, paper only 30 cents.
Daughters of India. Price, paper only 10 cents each, $1.00 per dozen.
In the King's Service. Price, 20 cents.

Home Study Text Books and Helps.

From Survey to Service—Senior—
Price, Cloth 75 cents, paper 50 cents.
Suggestions to Leaders of "From Survey to Service." Price 15 cents.
Playing Square With Tomorrow—Young People—Price, paper 50 cents.
Suggestions to Leaders of "Playing Square With Tomorrow." Price, 15 cents.
Stay at Home Journeys—Junior
Price paper 40 cents
Leader's Manual for "Stay at Home Journeys" Price, 15 cents.
For leaflets, see April and May Magazines.

The time has come for resuming aggressive work in our missionary societies following the vacation months of the summer.

You have seen from the Annual Report in the July Magazine the wonderful success of the Literature Department the past year. But we are looking forward to and planning for a much greater success the coming year.

Our foreign mission study plans for the coming months are the most important we have yet undertaken as the books prepared for our study relate exclusively to our own foreign mission fields.

The New World Movement Campaign awakened a new interest throughout the denomination in our mission work and these books have been prepared in order that this interest may be conserved and intensified by a more thorough knowledge of the fields, their conditions and their needs.

The senior book, "Facts and Folks in Our Fields Abroad," is now being mailed out as fast as orders arrive. The helps for presenting the study are in process of preparation and will be announced in these columns as soon as definite plans are completed. *Watch the Magazine!*

The junior books, "The U P Trail" and "Missionary Lessons for Youngest Juniors" are progressing slowly owing to difficulties entailed by the printer's strike; but we expect them to be ready for the opening classes in the autumn. There will also be a guide for teachers of "The U P Trail" the name and price to be announced later.

We are hoping that the announcement for "Daughters of India," which appeared in the June Magazine, has been carefully read. One of these books should be used with every copy of "Facts and Folks." "Daughters of India" and "In the King's Service" will be of inestimable value in the mission study classes.

It has been the expectation that special stress shall be placed this year on our own denominational study book and that every congregation will have one class, at least, using it for the text book. But many missionary organizations plan for a class in *home mission* study, also, each year. For the accommodation of these classes we will be able to furnish the *home* study books to those desiring them. The announcement of these books and prices appear under Home *Study Text Books,* at top of this page.

In ordering "From Survey to Service" please write *"Home Study"* after it as our own "Facts and Talks" was announced under that title in the *Foreign Mission Hand Book,* making it important to designate the *home study* when *ordering from us.*

We will not be able to fill any large orders for 1921 Prayer Cycles as there are but a few copies left and the year is so far gone that we have decided not to reprint. It has been a great satisfaction that the 1921 edition should be distributed so early in the year, and we would be glad to receive sufficient advance orders for the 1922 edition to enable us to print in larger quantities than ever before.

I have spent part of my vacation in a congregation where practical use is

made of the Prayer Cycle. In many of the homes it is used in family worship and its use in family prayers is urged and encouraged. The women of this congregation have a prayer group which meets every Tuesday morning in which the topics in the Prayer Cycle for that day is made the chief subject for prayer. Then on Wednesday night those who desire, both men and women, remain for a short period after prayer meeting, using the prayer in the Cycle as the center around which their prayers cluster.

Surely "The eyes of Jehovah are toward the righteous, and His ears are open unto their cry."

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

MISCELLANEOUS GIFTS

April 15, 1921 to July 1, 1921.

W. M. S., White Oak	$ 25.00
Truth Seekers Class	15.00
W. S. Alliance S. S.	9.00
Niece of Miss Dickey	31.00
Mrs. J. F. Scybert	.20
Frenchburg Juniors	5.00
Mrs. Emma V. Rockwell	25.00
Try Circle Class, Kansas City, Mo.	5.00
W. M. S., First Monmouth	10.00
Y. W. B. & M. Class, Sebring	10.00
C. E. Society, First Lisbon, N. Y.	25.00
Mrs. John E. Wylie,	25.00
Women's Bible Class, Pawnee City	10.35
King's Daughter's Class, Fowler,	6.50
Friend	35.00
Plus Ultra Class, Deer Creek S. S.	50.00
Y. W. M. S., Neil Ave., Columbus, Ohio	32.00
Sale of Manuals	2.00
Girl's League, West N. Y.	5.00
Grove City S. S. Class	25.00
Elizabeth Gillis	50.00
Balance of Bequest	3.33
Beaver Falls Congregation	20.00
Total	$424.38

PARSONAGE REPAYMENTS.

May, 1921.

First Cincinnati, O.	$ 30.00
Second Cleveland, O.	154.67
Trenton, Ohio	69.38
Military Ave., Detroit, Mich.	80.04
Cuyahoga Falls, Ohio,	82.41
Second Spokane, Wash.	13.98
Montrose, Colo.	70.63
East Toledo, O.	23.55
Monmouth Ill.	83.25
Middletown, Ohio	91.58
Barstow Colony, Cal.	41.63
McClellan Heights, Davenport, Ia.	24.98
Shedd, Oregon	38.85
Olathe, Colo.	55.50
Garfield Blvd., Chicago, Ill.	41.63
Economy, Ambridge, Pa.	26.00
Creston, Iowa	55.50
Ewing, Nebr.	55.50
Third St. Louis, Mo.	94.17
Ontario, Oregon	58.86
Albia, Iowa	69.38
Knoxville, Pittsburgh, Pa.	70.62
First Cincinnati, Ohio	30.00
Philadelphia, Boulevard	82.40
Oklahoma City, Okla.	60.52
Manhattan, Kansas	200.00
Total	$1705.13

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Notwithstanding the hot weather our work moves on apace. Many of our members have gone on summer vacations by mountains, sea and lake. Those who are at home are busy planning to attend the summer conferences at New Wilmington and Tarkio being those principally for Foreign Missions.

Our Board has invited all the ladies of the outgoing parties this fall to attend the New Wilmington conference as our guests. I mean by that all the young ladies, as well as the married ladies. It makes a party of considerably over thirty.

Arrangements had been made by which the party to India was to sail August 25th. The word has come to us that the sailing has been delayed until September, 2nd, so the time is very short from the close of the New Wilmington conference until the sailing time.

The health of the missionaries abroad seems to be very good. Of those at home Miss Laura Walker and Mrs. Work of Egypt are both in Columbia Hospital, as is also Miss Frances Martin, daughter of Dr. Martin of India. All three are getting along nicely. Miss Flora Jameson's sailing has been delayed on account of the very serious illness of her sister.

Our party of new missionaries now numbers fifteen; six to Egypt, seven to India and two to the Sudan. One whom we expected to send to India is detained to take special treatment for her hearing, and may go next year. The permits have not yet been received, but if they all come in time we will have the above mentioned number to send, with probably one or two more.

The return party includes five to Egypt and seven to India. You can imagine how glad the missionaries on the field will be to welcome this large number of recruits.

One of the surveys in the New World survey that we adopted was the buying of a property and the erection of a Community House at Mansura, at a cost of $20,000. The property and finance committee of Egypt found a piece of property that they thought admirably suited for the purpose, which could be bought for $17,000. So the money has gone on and the property has been bought.

The Foreign Board also has property in the same block, so that our missionaries and its missionaries will be neighbors and workers together. This is the first expenditure of New World money in Egypt.

The Mary B. Reid Memorial Hospital in Sargodha and the Pasrur Girl's Boarding School, both of these in India, have also been purchased and the money forwarded. So you see while our investments increase our obligations become heavier. We are in need of increased contributions from missionary societies for the maintenance of all the above named institutions.

As no land yet has been purchased in Zagazig, the Mission suggested that we send $900, with which money the rooms on the roof of the school building in Zagazig could be changed and fitted up in such fashion as to make nice homes for our lady missionaries. The money has been sent on with the understanding that this pays the rent of these rooms for three years, as the property belongs to the Foreign Board. Meanwhile every effort will be made to buy the new land for the Community Center in Zagazig.

Letters from India report a very dry season and poor crops unless rain comes. Famines cannot be quite as bad as in former years because of the wonderful canal system which the British government has introduced. Nevertheless there are many farms situated so far from the canal which will get little or no benefit from its irrigation. Therefore matters will probably be hard for our Christian Indians this coming winter.

We are hoping for great things in the summer conferences, for increased number of volunteers and deeper consecration of life to the Master's service. Pray that whatever else the Father may withhold from us that He will not withhold his blessing, for without it we can do nothing.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in heathen lands they wondered how
Their simple words had power;
At home—the Christians, two and three,
Had met to pray an hour."

It was with great joy and praise to God that we were able to report Fifty Tuesday Groups meeting weekly or monthly to the Fort Morgan Convention.

Tuesday Prayer Groups, weekly or monthly, 10.00 A. M. Tuesday, Hundreds of women in their homes.

Last year I visited a "down and out" society. The president was discouraged, attendance was small, very little interest, all about ready to give up. Was it your society?

The President not long ago wrote "We are doing better. Have started some sewing for the Frenchburg hospital. Mostly layettes. We ought to be doing the same through the presbytery We had a leaderless meeting and thought it was the best. We sew while we have our meetings. It seems more informal. We have DOUBLED our attendance.

At our next meeting I have a plan so that every one will have some thing to say or do. One will select the psalms, another lead in prayer, another a topic etcs., etc. We will just start at one end of the room and each will follow "Sort of hit and miss."

We are planning a program for information next year. Our women confess they haven't a very clear idea of their task.

We will begin with the work of the Women's Association as it was begun first, then the Women's General Missionary Society and the different departments in turn.

I am making typewritten copies and each member will be given a copy so she can put them in a book and keep for future reference.

Some women will represent a member of the Board and tell of their work. I got this idea from "What and Why of the Women's General Missionary Society."

When we finish I hope we will have a systematic knowledge of our work. We are a Bible reading Society, (Here she gives her plan). We are to begin the Leaflet Reading Contest soon."

Her letter closes with four questions for information and a report of their Thank-offering meeting.

As you read this letter ask yourselves "Why did the society improve. What doubled the attendance?

1 A live president. 2. Definite work for the hands, 3 Avoiding old "ruts" 4 Programs suited to the needs of the society. 5 Securing and giving information, 6 Bible reading, 7 Plans to keep interest stimulated, 8 Some thing new and some thing definite."

September is "Rally month" in our congregations, Don't fail to plan special meetings in the Missionary societies. It is a good time to interest the mothers in the organizing Junior and Little Light Bearers societies. Announce some of your plans for "CHILDREN'S YEAR" You can tell why it is CHILDREN'S YEAR. If you don't know refer to your July Magazine.

Write Mrs. I. H. Milliken, Junior Secretary for all the information and leaflets she has on Junior and Little Light Bearers Societies.

Make a poster by cutting the figures of children out of some magazine, and pasting on some bright colored card board.

Wanted 500 Bible Reading Societies!!!!

206 Media, Ill, Mommouth.
207 Allerton, Ia. Des Moines.
208 Venice, Pa. Kiskiminetas.
209 Bethel, Pa. Westmoreland.
210 Unity, Pa. Westmoreland.
211 Pasadena Calif., Los Angeles.
Wayne Ave., Dayton, Ohio, First Ohio.
213 Shannon City, College Springs, Iowa.
214 Riverside Calif. Los Angeles,
215 First San Francisco, Los Angeles.
216 Santa Ana. Los Angeles.
217 Sixth Cleveland, Cleveland.
218 Loveland Colo., Colorado.
219 Sunbeam Y. W. M S., Rock Island.
220 Fairpoint, Ohio, Wheeling.
221 Uniontown, Ohio, Wheeling.

This closes the reporting of Bible Reading Societies. We did not reach our goal. But I believe many more societies

were reading and neglected to report. Much interest has been shown and so many requests for plans for next year.

In September there will be a new plan ready and a new goal for the coming year.

Already inquiries have been coming in concerning a "Monthly Bulletin." Omaha was the first to adopt such a plan and is now entering on the third year. The recent copy of their bulletin has the number 25.

Wisconsin Presbytery calls their Bulletin "Facts and Reminders" and are beginning their second year.

Bulletin No. 1 has been received from Oregon, Kansas City and San Francisco. Several others have adopted the plan.

The question has come repeatedly, What should we have in the Bulletin?

Here are some of the items found in the "Original" Bulletin from Omaha, "No. 25."

OUR AIM FOR 1921-1922.

Hour of Prayer,
Tuesday 10:00
Announcement of Presbyterial Prayer Group and leader.
Requests for prayer and praise.
Notice concerning Overseas Hospital Box.
Presbyterial Convention Notes.
Officers for 1921-1922.
Copy of recommendation adopted at the Presbyterial.

There are additional items that might be profitable in a Monthly Bulletin and be of great value to the societies who cannot send representatives to the Executive Committee meeting.

Some are suggestions for programs, or posters. Last year the delegate from Omaha copied suggestion from the posters at Youngstown. One of these appeared each month. The Presbyterial program can be sent in the Bulletin and so save the printing of programs.

Report of new organization, appointment of any young persons from the Presbytery as a missionary, or any item of news of interest to the whole Presbytery, notice of meeting, etc.

Bible reading, Leaflet Reading, Budget system, Standard of Efficiency, Program Building, Junior work, Little LightBearers, Young Women's organization, new literature, Magazine Subscriptions, Prayer Cycles, etc. etc., can all be promoted by a Monthly Bulletin.

Through it every secretary has an opportunity to keep her work before the societies monthly. It can be made a sort of "clearing house" for the whole presbyterial. Many societies have splendid papers, debates that could with profit be passed on to the smaller society, Let us remember "Others."

They need not be EXACTLY ALIKE in each presbyterial. Use you individuality and make YOUR bulletin unique. Be sure and put my name on your mailing list.

How are they made, and cost? is always the next question. They are made on the typewriter and duplicated and mailed out with letter postage.

There are so many now who use typewriters that it should not be hard to find some one in every presbyterial who will volunteer to do this work. The cost is paid out of Presbyterial Coutingent fund.

PLANS AND PROBLEMS.

At the Women's General Missionary Society in Fort Morgan were copies of six posters that had been used by the Woman's Missionary Society, Albany, Oregon. They were copied from the "Missionary Review of the World" February 1921. Also from a leaflet by Mrs. Helen B. Montgomery called "Ruts".

There are six chapters and we hope to print one each month for the missionary societies. Each society ought to make a poster or print on a black board so all can see them.

IMPORTANT—OCTOBER 24-31.

READ RECOMENDATION No. 10.

October 24-31, 1921 is Magazine Week. The goal for subscribers made some years ago was 16,500. Will you help us make this the greatest week in the history of the WOMEN'S MISSIONARY MAGAZINE.

To accomplish this task we have fixed goals for each Presbytery. It is the Minimum GOAL.

	Present Subscribers	Additional Subscribers		Present Subscribers	Additional Subscribers
Albany	79	50	Keokuk	269	75
Allegheny	713	200	Lake	159	75
Argyle	148	55	Los Angeles	213	75
Arkansas Valley	222	75	Mansfield	113	50
Beaver Valley	461	150	Mercer	128	75
Big Springs	108	45	Monmouth	282	75
Boston	112	75	Mononghela	252	300
Butler	350	75	Muskingum	305	100
Caledonia	196	75	First Ohio	283	75
Cedar Rapids	199	75	New York		
Chartiers	495	100	Oklahoma	57	20
Chicago	130	75	Omaha	105	60
Cleveland	346	100	Oregon	87	75
College Springs	275	75	Pawnee	124	50
Colorado	164	75	Philadelphia	436	100
Concordia	25	25	Puget Sound	105	50
Conemaugh	132	75	Rock Island	192	75
Delaware	140	75	San Franscisco	133	75
Des Moines	232	75	Sidney	87	75
Detroit	59	40	Spokane	116	40
Garnett	62	40	Steubenville	221	75
Hudson	99	75	Texas	32	25
Idaho	88	30	Tennessee	41	30
Central Illinois	87	40	Westmoreland	380	100
Southern Illinois	240	80	Uncompraghe	20	10
Indiana	187	50	Vermont	24	25
Indiana Northern	58	25	Wheeling	228	75
Kansas City	122	65	Wisconsin	92	40
Kiskiminetas	152	75	Xenia	250	100

Read the above carefully. It shows as near as possible the number of magazines that are taken in each presbytery and the number to be secured.

Keep in mind that the "GOAL" is not merely the total of 16,500 subscribers but the effort to place the Women's Missionary Magazine in "EVERY HOME" of the United Presbyterian Church. This effort will be the beginning of the ultimate success as planned Now is the opportune time to reach this GOAL.

We can not accomplish the large work before the Women's General Missionary Society and fall down on this effort.

The President of every Presbyterial Society can easily apportion to the local society the number to be secured. "Let us finish the task."

Respectfully, KATE A. HILL, Field Secretary.

RECOMMENDATION NO. 10.

In recommendation 10 adopted by the Women's General Missionary Society at Fort Morgan (see July Magazine) we have set before us once again the goal of 16,000 subscribers for the Women's Missionary Magazine. The time is the last week in *October* 1921. Let us 'FINISH THE JOB'.

Will you help make this MAGAZINE WEEK the greatest in the history of the Women's Missionary Magazine? It is not necessary to give reasons why this should be done, or to discuss the MERITS of the Magazine.

The past year has been one of increased interest and giving and prayer. All along the line there has been progress. We must do our best to get the Magazine into new homes and thus get the knowledge of our work to the whole church.

We would suggest that you study the figures from the same sources and set goals for each congregation. Keep AT IT until the GOAL set for your Presbytery is reached. If one fails the whole plan will fail.

This will be splendid work for the Literature Secretaries. Use your Monthly Bulletin to keep all societies informed as to progress and plans. Some suggestions that you may follow.

SUGGESTIONS.

1. By a poster announce the week for the canvass.
2. Arrange for a systematic canvass of EVERY Home.
3. Appoint sympathetic women as canvassers.
4. Some enterprising boys and girls might do the work for a small bonus.
5. Urge societies to have a small contingent fund to send copies to those who cannot or will not subscribe.
6. Encourage each one to take her OWN magazine, Discourage all fifty-fifty Subscriptions.
7. Some subscribers have moved away, by letter ask them to continue their subscriptions.
8. Suggest the Magazine as Christmas gifts.
9. Write to former United Presbyterian enclosing a blank for subscription.
10. Send to the Editor, Women's Missionary Magazine, Xenia, Ohio for subscription blanks.
11. In sending subscriptions, mark plainly all NEW subscribers that your Presbyterial may receive credit.
12. All results will be published. Who will reach their GOAL? Who will EXCEED? With all good wishes for the success in your Presbyterial.

The Mission study planned for 1921 and 1922 is the most extensive and intensive program ever brought to the women. "Facts and Folks in Our Fields Abroad" by Anna A. Milligan, Literature Secretary of our Foreign Board, is a most interesting and instructive Mission study book. At no time in the history of the Missions of our church could it be better arranged to study our fields

One essential feature to successful Mission study is to read systematically concerning Missions. The Women's Missionary Magazine is our own periodical. We can not find anywhere such help to study. If it is not as good as we wish it to be, it is our own fault. I have heard the editor of that splendid Magazine say, many times, "If the Women's Missionary Magazine was in every home the Mission work of the Women's General Missionary Society would be made the most important factor for the Women of the Church. Let us work for that end.

"A Magazine in every home!"

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ..Rawalpindi
Miss Margaret Anderson, Appointed 1918 ..Gurdaspur
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Hannah H. Beale, Appointed 1920...Pathankot
Miss Kathryn Beattie, Appointed 1920 ....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Sargodha
Miss Olive I. Brown, Appointed 1920 .....Sialkot City
Miss Edna Broyles, Appointed 1919 .....Pasrur
Miss Lois Buchanan, Appointed 1910 .....Sangla Hill
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden, Appointed 1905 ..Sialkot City
Miss Laurella Dickson, Appointed 1897 ....Gurdaspur
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Marietta Hamilton, Appointed 1916 ..Sangla Hill
Miss Gertrude Horst, Appointed 1919 .....Sangla Hill
Miss Florence M. Jones, Appointed 1920 .....Jhelum
Miss Harriett H. Jongewaard, Appointed 1915, ... Sialkot City
Dr. Wilhelmina Jongewaard, Appointed 1915..... ..... Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary F. Lincoln, Appointed 1919 ....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Eleanor W. Maconachie, Appointed 1909 .... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fannie C. Martin, Appointed 1895..Sialkot City
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Jane E. Martin ..... Khangah Dogran
Miss Henrietta Moore, Appointed 1898 .....Pathankot
Miss Sara A. Moore, Appointed 1917 .....Pathankot
Miss Jean B. Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 .....Sargodha
Miss Mabel C. Stewart, Appointed 1915 .....Jhelum
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Georgia Wengert, Appointed 1919 ....Sangla Hill
Miss Josephine White, Appointed 1884 ...Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whitely, Appointed 1911 .....Pasrur
Miss Gertrude E. Zink, Appointed 1919 .....Lyallpur

NOW IN THIS COUNTRY.

Miss Alice G. Burnham, Appointed 1915, ... Hammondton, N. J.
Miss Margaret Fehlman, Appointed 1913, ...6208 Indiana Ave., Chicago, Ill.
Miss Bessie Fleming, Appointed 1913, ...6549 Emerald Ave., Chicago, Ill.
Miss Ella M. Gordon, Appointed 1893 ....Pattersonville, N. Y.
Miss Flora Jameson, Appointed 1903 ....30 Broadway, N. S., Pittsburgh, Pa.
Miss Mary Kyle, Appointed 1904 .....Xenia, Ohio
Miss Olive Laing, Appointed 1912 ....46 Maple Avenue, Ingram, Pa.
Miss Rose A. McCullough, Appointed 1879 .... Greenwood, Mo.
Miss Jean B. Morrison, Appointed 1895, Oskaloosa, Iowa
Miss Ruth A. Warnock, Appointed 1913 ....1345 T St. Lincoln' Nebr.

MISSIONARIES ELECT:

Miss Jean R. Black, Appointed 1921.
Miss Janette Howland, Appointed 1921
Dr. Reba C. Hunsberger, Appointed 1921.
Miss Ella W. Jamison, Appointed 1921.
Miss Willa Ramsey, Appointed 1921.
Miss Vivian L. Trimble, Appointed 1921.
Miss Carrie Worman, Appointed 1921.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Alda B. Atchison, Appointed 1904 .....Cairo
Miss Ella M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Miss Clarice Bloomfield, Appointed 1920 .....Cairo
Miss Ida L. Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mabel Dickie, Re-appointed 1919 .....Assiut
Miss Ella B. Downie, Appointed 1913 .....Fayoum
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Dora E. Giffen, Appointed 1920 .....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Isabel Hosack, Appointed 1912 .....Cairo
Miss Avis Hoyman, Appointed 1920 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 ....Fayoum
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Elizabeth Speer, Appointed 1919 ....Alexandra
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Luxor

NOW IN THIS COUNTRY.

Miss Mary E. Baird, Appointed 1913 ...Allerton, Iowa
Dr. Carrie Buchanan, Appointed 1893 ...Hebron, Ind.
Miss Davida Finney, Appointed 1914 ..Cochocton, Ohio
Miss Alfaretta Hammond, Appointed 1904 ....904 Publication Bldg., Pittsburgh, Pa.
Miss May Holland, Appointed 1913 ....1825 Center Ave., Pittsburgh, Pa.
Miss Helen J. Martin, Appointed 1915 .... Sandy Lake, Pa.
Miss Anna McConaughy, Appointed 1903 ....New Concord, Ohio
Miss Margaret A. Smith, Appointed 1872 ....1642 Pine Ave., Long Beach, Calif.
Miss Laura B. Walker, Appointed 1904 .... Carnegie, Pa.
Miss Ruth Work, Appointed 1914 .... Fort Morgan, Colo.

MISSIONARIES ELECT:

Miss Constance E. Garrett, Appointed 1921.
Miss Martha C. Glass, Appointed 1921.
Miss Marianna Gray, Appointed 1921.
Miss Helen J. Noordewier, Appointed 1921.
Miss Laura B. Wright, Appointed 1921.
Miss Lucy Lightowler, Appointed 1921.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ...Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora R. McIntyre, Re-appointed 1919 .... Omdurman
Miss Kathryn MacKenzie, Appointed 1919 ....Khartum North

MISSIONARIES ELECT:

Miss C. Blanche Soule, Appointed 1921.

ABYSSINIA.

Miss Ruth C. Beatty Appointed 1920 .....Saye

Treasurer's Report from April 15, to July 1, 1921.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Es. and Parsonage	Ministerial Relief	Young Women's Special	New World Movement	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellenous	TOTAL
Albany	45.00	50.00	15.00	5.00	5.00	5.00										2.00		127.00
Allegheny	330.00	252.00	93.00	42.00	90.00	54.00	6.00	8.00	48.00						2.00	2.00		927.00
Argyle		301.50	33.00			9.00			18.00		2.00				2.00	7.00		372.50
Boston	16.00																	16.00
Butler	56.00	47.00	11.00	6.00	7.00		2.00	1.00	16.00						2.00	1.00		149.00
Cleveland	190.00																	190.00
Colorado	16.00	132.00				2.00												150.00
Detroit	73.00		25.00		10.00			5.00	30.00									143.00
Frankfort	25.00	50.00	40.00		15.00													130.00
Hudson						5.00												5.00
Kansas City	25.00	15.00	25.00															65.00
Keokuk	3.00	78.00	12.00	2.00	3.00		3.00	3.00							1.00	57.00		162.00
Monmouth	94.00	68.00	15.00		15 00				15.00									207.00
Monongahela	231.00	800.00	258.00	50.00	140.00		13.00	17.00	20.00		20.00							1549.00
Muskingum									12.00									12.00
Oregon					20.00													20.00
Philadelphia	15.00	66.00		2.00	2 00		2.00	2.00	27.00					3.00	1.00	1.00		121.00
Rock Island			5.00			9.00				300.00								314.00
Vermont																5.90		5.90
Westmoreland	364.00	216.00	106.00		32 00		17.00								6.00	4.00	1.00	746.00
Helen T. Brown		180.00																180.00
Mr. & Mrs. Archie Morrison										400.00								400.00
Norris Square S. S.		200.00								1120.00								200.00
Mr. & Mrs. J. A. Miller																		1120.00
Rochester, N. Y. Cong.		100.00																100.00
Sparta Cong.		200.00																200.00
1st Toledo Cong.										133.50								133.33
2nd Washington, Ia.										150.00								150.00
Payment on Loans							1754.98											1754.98
Annuities																	1200.00	1200.00
Mortgages Repaid																	15000.00	15000.00
Industrial Dept.					10.00													10.00
Interest	334.68										1219.48							1554.16
Interest India Equipment																	376.88	376.88
Interest Investment Income																	1604.14	1604.14
New World Movement										52289.38								52289.38
Mrs. Fred L. Todd	100.00																	100.00
Payment on Harper Note	444.35																	444.35
Convention Offering	73.25																	73.25
Refunds	340.75			10.55	60 14											185.95		597.39
Cong., S. S. Classes, Etc.	301.50	30.20	25.00		44 35					20.00							3.33	424.38
TOTALS	$3077.53	$2785.70	$ 663.00	$ 117.55	$ 453.49	$ 84.00	$1797.98	$ 36.00	$ 186.00	$54412.71	$1241.48				$ 3.00	$ 14.00	$ 265.85	$18185.35	$ 83323.64

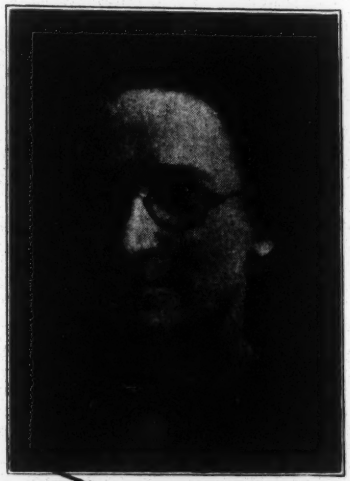
MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

*MISS ROSE McCULLOUGH
India
Forty two years a Missionary

*FLORA JAMISON
India

*MISS MARGARET A. SMITH
Egypt
Forty-nine years in the Mission field.

* ELLA M. GORDON
India



*MARGARET FEHLMAN
India

*BESSIE FLEMING
India

*RUTH A. WARNOCK
India

*DAVIDA FINNEY
Egypt

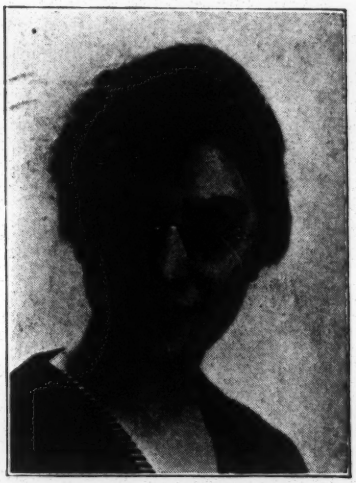
RETURNING TO THEIR MISSION FIELDS AFTER FURLOUGHS AT HOME.
SUPPORTED BY WOMEN'S BOARD.

WILLA M. RAMSEY
India

JANETTE HOWLAND
India

REBA C. HUNSBERGER, M. D.
India

REBECCA JEAN BLACK
India



ELLA W. JAMISON (Nurse)
India

ZARRA S. HOON
India

VIVIAN L. TRIMBLE
India

CARRIE WORMAN
India

NEW MISSIONARIES SUPPORTED BY WOMEN'S BOARD.

CONSTANCE E. GARRETT
Egypt

FRANCES TURK, (Nurse)
Sudan

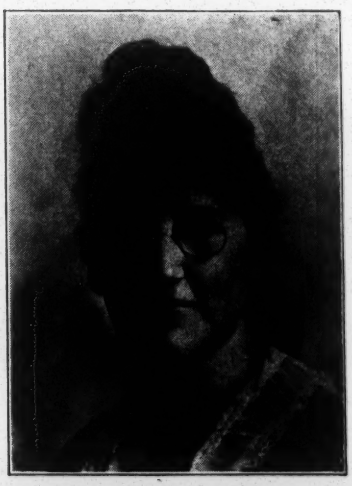
LUCY LIGHTOWLER
Egypt

MARTHA C. GLASS
Egypt

HELEN J. NOORDEWEIR
Egypt

C. BLANCHE SOULE (Nurse)
Nasser

MARIANNA GRAY
Egypt



LAURA B. WRIGHT
Egypt

NEW MISSIONARIES SUPPORTED BY WOMEN'S BOARD.

Group of Missionaries in attendance at the New Wilmington pre-missionary Conference, August 3-6. All are supported by the Wo[redacted]men's General Missionary Society.

First Row—read left to right: *Margaret Fehlman, Helen Noordeweir, Laura Wright, *Rosa McCullough, Lucy Lightowler, Marianna Gray, Constance Garrett, *Flora Jameson, *Ella Gordon, Doctor Hunsberger.

Second Row—Left to right: *Ruth Work (President Women's General Missionary Convention 1922, near pillar) *Davida Finney, *Stella Robertson, Martha Glass, Willa Ramsey, Zarra Hoon, *Ruth Warnock, *Olive Laing, *Bessie Fleming, Carrie Worman, Frances Turk, Ella W. Jamison, Rebecca Black, Janette Howland, Blanche Soule.

Marked* Returning from Furlough—all others New Missionaries.